

In simplicity and Godly sincerity



M. D. Davis pinx.

R. White sculp.

Mr. The Reverend
M. Edmund Trench.

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SOME
Remarkable Passages
IN THE
Holy *Life* and *Death*
Of the late Reverend
M^r Edmund Trench;
Most of them drawn out of his own
D I A R Y.

Being Dead, yet Speaking, Heb. 11. 4.

L O N D O N,
Printed by T. Warren, for Tho. Parkhurst,
at the Bible and three Crowns in Cheap-
side; and Jonathan Robinson, at
the Golden-Lion in St. Paul's
Church-Yard, 1693.

1803

Remembrance of

IN THE

Help and Grace

Of the Holy Spirit

AT BARNSTABLE

and of other persons

Y. R. A. I. C.

By the Rev. Mr. [illegible]

1803

Printed by T. B. [illegible]
at the [illegible] in [illegible]
the [illegible] of [illegible]
[illegible] [illegible] [illegible]

TO
Sir *Thomas Roberts*, B^r
AND
Mr. *Thomas Trench*,
Merchant.

IT did not need any long
Dispute with me to
whom I should present
this Account of the *Reve-*
rend Mr. Trench's Life, drawn
from his own *Breviate* of it;
when I consider'd not only
your Relation to him, (the
one by Marriage, the other
by Blood;) but that extra-
ordinary peculiar Affection
to you both, which his *Di-*
ary so frequently abounds

A 3 with

The Epistle Dedicatory.

with large Expressions of
How great a share had you
in his kind and sollicitous
Thoughts! And how con-
stantly were any Events that
concern'd your Welfare, the
matter of his Prayers or
Praises in his holy Retire-
ments! I have indeed de-
signedly left out those Pas-
sages, wherein he declares
his Judgment of you, tho'
some of them were other-
wise very fit to be inserted,
as expressive of the low O-
pinion he had of himself.
For tho' there could be no
suspicion of Flattery in 'em
on the part of the Dead; yet
I know the most deserved
Praises

Praises are dangerous to the living. And I am too desirous of your imitating your excellent *Brother* in that *Humility* (which was one of the most amiable *Excellencies* that adorn'd his *Life*,) to do any thing that might be prejudicial to your improvement in that *Grace*, which (as he would often observe) should be the *distinguishing Badge* of our Relation to our *blessed Master*. That you may still live to answer more fully the Character he gives, and the great hopes that he had conceiv'd of you; That the stock of *Prayers* which he daily laid up in Heaven, may

Acts 10.
38.

descend in yet richer Returns on your selves and Families: That you may still follow him more, in Copying out that admirable Description of our Saviour's Life, *That he went about doing good*: That you may improve the considerable Advantages you are entrusted with for that *blessed purpose*; That thereby you may increase the *number of so bright Examples of goodness* in a degenerate Age, and become the *singular Ornaments of your Christian Profession* in it, is the hearty Prayer of

*Your affectionate
humble Servant,*

J. Boyse.

PREFACE

TO THE

READER.

TIS not without the Contrivance of exquisite Wisdom, that the Pen-men of the Holy Scriptures have recorded so many Observable Passages of the Lives and Deaths of several Eminent Saints. For (besides that there is something in the Historical Part of the Bible so grateful to our Natural Curiosity, as more easily engages our Attention and Delight in the perusal of it;) We should be too ready to think these Sacred Oracles deliver to us an impracticable Idea of Piety and Holiness, if we did not behold the accurate Impression of its Doctrines and Precepts instamp'd on the Temper and Actions of those that embrace'd 'em. But those amiable living Patterns of Religion sensibly reproach our Defects as inexcusable, encourage and quicken

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quicken our Endeavours, and inflame us with a holy Emulation, to equal, or out-do 'em. There is indeed one peculiar advantage in that relation of the Lives of good Men, which the Holy Scriptures contain; that we are sure their Actions are represented with all plainness and simplicity. The curious Pièces drawn by those inspir'd Painters, owe none of that native Beauty and Lustre they appear with, to the arbitrary favour of their Pencils, which as faithfully present to our view those Defects and Spots which shew'd 'em to be the Children of Adam, as those fairer Lineaments and Strokes of the Divine Image, which evidenc'd them to be the Sons of God. But next to the Memoirs of holy Men recorded there, there are none in which we can have greater assurance of impartiality, or may expect to find not only their Actions, but even the secret Springs and Motives of them more faithfully laid open, than in those penn'd by themselves: Especially when those that keep Diaries of their own Lives, are not only Persons of solid Judgment, but of that remarkable Humility and Integrity that may command belief from all that know 'em. On both these accounts

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counts this ensuing Breviate of the Reverend Mr. Trench's Life does recommend it self. 'Twas penn'd by him in the times he set apart for the strictest Self-reflection. I need say nothing to perswade any that had the happiness to converse with him, how exactly his own Motto was engraven on his Words as well as Actions; In simplicity and godly sincerity, And even for those that knew him not, I am confident there are so lively Characters of Sincerity that appear in these Papers themselves, as will abundantly satisfy all that read 'em, that in writing them he sate to himself, and drew a naked and undissembled Portraicture of his own Soul. And though I doubt not he intended 'em only for his own use, or his near Relations; yet they are too precious Remains of that excellent Soul, and too capable of being publicly useful to the interest of Religion, to be so confin'd. The Truth of Christianity has been prov'd by the clearest Arguments that the nature of the Subject can require; and vindicated against the most plausible Objections of the numerous Infidels, or (as they would now be call'd) Deists of this Age. But methinks the lives of such eminent Professors of it, are a considerable Addition to the strength of those Arguments,

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guments, and carry with 'em more sensible Evidence of its Truth. That Revelation must sure needs be from God; which moulds those that embrace it into so God-like a temper, and raises 'em to so glorious a Resemblance and Imitation of the Divine Life. And here those that own the Principles of Christianity may in this Glass easily learn to distinguish betwixt its vital power, and that dispirited dead Image of it so common in the World. It evidently appears from this account of his Life, that those two Essential Branches of our holy Religion, Love to God, (venting it self in a constant and devout intercourse with him through a Mediator) and Love to Men (inflam'd by the peculiar Motives the Gospel presents, and expressing it self in the most affectionate and zealous endeavours to do them the greatest and most lasting good) were the very Constitution and Frame of his renewed Nature, and the daily Pulse and Breath of his Soul. O with what attractive Glory would practical Christianity shine and render the Christian Church a fair Model of the heavenly Society, were such Instances of its admirable sanctifying Influence as common as those Votaries it has gain'd from Custom and Interest.

But

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But I would especially propose his Life as a Copy for those of his own Profession to write after: They may from him learn, that those only are fit to undertake so awful a Trust as to watch over the Souls of others, who are diligently careful to observe and regulate their own. In him there was a rare mixture of the Graces that should adorn both the contemplative and active part of a Minister's life. And few have I known to whom that Character of Ministers (which he us'd to draw from their being call'd Angels,) did more exactly agree: For his time was truly divided betwixt beholding the Face of his Father in Heaven, and ministering to the Heirs of Salvation on Earth. There was no colour for taxing him with those faults that are of late become the common reproach of too many of the Clergy, Ambition and Avarice: He was so far from aspiring to great Preferments, that he would thankfully have accepted of the meanest Cure; wherein he might have had the opportunity of doing good to Souls in a publick Station, which his strong Inclinations to peace made him (perhaps too earnestly) desirous of.

Indeed if ever Humility inclin'd to a culpable excess, it was in him; For to
that

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that we must impute it, that so eminent a Light was for so many Years confin'd to a dark Corner, which was fitter to shed its diffusive Beams in a far larger Orb. And so far was he from prostituting his Profession to serve a secular Interest, that, having enough of his own to subsist on, he never receiv'd one Farthing on the score of his unwearied Labours; but on the contrary, laid out a considerable Sum yearly in good Books and other ways of Charity among the People he Preach'd to; and contributed liberally out of his own Purse, to such young Ministers as had but a scanty and discouraging Allowance. I confess, we are not capable of imitating him herein; but methinks such Examples should upbraid those Clergy-men that not only seek Ecclesiastical Dignities, with the same mean and sordid Arts that others do Secular ones; but so often by Pluralities, enrich themselves at no less cost than they neglect betrayed Souls of the People. (An abuse too foul for any specious colour to hide the deformity of it; and so gross, that it could not escape the Complaints of the pious Council of Trent; and 'tis a great shame that our Convocations have never done any thing to reform it.) He on the contrary was as liberal of his Purse as

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ent's Pains, to promote that Interest of his
blessed Master, which was far dearer to
him than any that he could call his own.
And indeed the admirable Success which
his, and worthy Mr. Brand's Mini-
stry, (who was for some Years his Neigh-
bour in those parts of Kent) met with, as
endeared by their large and generous Cha-
rity, has often made me wish, that more
of our Gentlemen would devote their Sons
to that Sacred Function, who are able to
give 'em such Estates as shall free them
from the necessity of dependance on their
people, and capacitate them to recom-
mend their Instructions by their Alms. As
our Saviour's Miracles of Mercy in heal-
ing men's diseased Bodies, prepar'd 'em
to receive him as the compassionate Phy-
sician of Souls. So when his Ministers
are capable to relieve the Necessities of
the poor, their Charity insinuates into the
hearts of their People that affectionate Ve-
neration for them, as gives all their holy
counsels the greater Authority and Effi-
cacy. There is but one thing more I shall
take notice of concerning him, and that is,
his great Temper and Moderation in re-
ference to those modern Controversies that
have made so great a noise in the Reform-
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ed Churches; And I do it the rather, because the Reader may wonder to find little or no mention of 'em in the following Breuiate of his life. But tho' few perhaps did more thoroughly understand 'em, yet none that ever I convers'd with, spake more sparingly of them. He lookt on that violent Zeal which the most express about 'em, as feavourish preternatural heat that overprey'd on the vital fervour of practick Religion. But when he declar'd his Judgment to his Friends that desir'd it, profess'd his concurrence with such as endeavour'd to reconcile the contending Parties by avoiding the harsh extreams of either, and particularly his great esteem of the pacifick Writings of that eminent Light of his age, Mr. Baxter, to whom he own'd himself more indebted for solid and useful knowledge, than any other whatsoever, that he had read the most celebrated of the French as well as English Divines, and had a particular value for the Writings of Monsieur Daille, and Dr. Isaac Barrow. And now I shall no longer detain the Reader from the perusal of his Life, than I desire he may read it with a serious design to transcribe into his own, whatever he shall find in it worthy of his imitation.

Edmund

Edmund Trench

March 10. 1684.

My Father's Motto and my own.

2 Cor. 1. 12. In Simplicity and Godly Sincerity.

Phil. 1. 21. To me to Live is Christ, and to Die is Gain.

Phil. 3. 8. I count all things but dung, that I may win Christ.

Rarius de dogmatibus Christus differuit, sapius, immo vero ubique & semper de vivendi sinceritate.

Vivere bis, vitâ posse priore frui, Ampliat ætatis spatium sibi vir bonus.

THE Title of *Angel*, sometimes given to Ministers, shou'd mind 'em of imitating those Glorious Spirits, as far as may consist

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with the Frailties of flesh and blood, dividing their time betwixt *beholding the Face of their Father in Heaven, and Ministring to the Heirs of Salvation.*

About 13 Years ago I wrote some Passages of my former Life, and have since occasionally added more. Present Afflictions occasion many and frequent Reflections on what I am, and what I have been: my Papers afford me some help, and may be more useful laid together; therefore I design the Sum of what I have written, and what further shall occur fit to be remembered. The Ends I aim at (as I formerly noted 'em) are,

The Glory of God's free Grace in and through Jesus Christ my dearest Lord and Saviour, the sole Foundation of my Hope and Comfort.

The Shaming and Humbling my self, that have so often, and do so heinously offend so good a God, and so merciful a Redeemer.

The prevention of future Relapses by the remembrance of God's great Favours so undeservedly multiplied.

The

The promoting of perseverance and growth in all manner of holy Conversation and Godliness by the Meditation of my past Follies, and the review of my thoughts, and resolves about my own Duty and Happiness in times of great affliction, and the approaches of Death to others, and seemingly to my self also.

The furthering of Hope, and Peace, and Comfort, and Joy in such Seasons as they may be most necessary and useful.

All through the Assistance of the Spirit of Grace, which I most humbly and earnestly implore.

*Some Things of those from
whom I descended, for my
Imitation and Encourage-
ment.*

MY Grand-Father was *Edmund Trench*, a younger Son of *John*, a *Norfolk* Gentleman, Converted about the 16th Year of his Age to the Faithful Service of God, by the Labours of *Mr. Furnace*, noted for Piety and Painfulness in those parts. By his Godly humble Conversation when his Master a *Grocer* in *Norwich* fail'd, he was recommended to two Brothers whose Name was *Cock*, of chief Rank in that City, who intrusted him with the management of their Trade in Stuffs at *London*. He abundantly answer'd their Expectation, and at length became their Brother, by Marrying the youngest of the three Daughters of *Mr. Mowre*, a Pious and Prudent Citizen of *Norwich*, and a Partner in the considerable Trade they drove, (the two Elder be-

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ing their Wives before.) Many Years he enjoy'd a large Portion of the Divine Blessing, thriving in his outward Estate, lov'd and honour'd by his Fellow-Servants, rejoycing in divers hopeful Children, and above all, walking before God in Health and Holiness with great delight in his Service, and great assurance of his Favour. But as he would say, he found at last, *He was not in Heaven.* He was exercis'd with many losses (some very great) in his Estate, Sickneses and Deaths in himself and nearest Relations, Doubts and Fears about his Eternal Condition, and, which were most grievous to him, horrid and blasphemous Thoughts and Suggestions. All these with Melancholy were more troublesome in his Old Age. Yet he persisted in his holy Course, exercising himself continually to keep a Conscience void of offence towards God and towards Men; constant in secret, private and publick Prayer, reading the Holy Scriptures by himself, and Expounding 'em in his Family, Catechizing his Children and Servants, examining 'em about and repeating for their use the publick Labours

bours of his Minister, most just and equitable in his Trade and all his Dealings, and eminently Charitable in helping others according to their several Wants. And God greatly bless'd his Example and Instructions for the Conversion and Confirmation of some Souls, especially those nearest to him. At length, in a good old Age, 83 Years and a half, he rested from all his Labours, and entred the Invisible World of Glorious Spirits, *June 7. 1658.* His Good Name liv'd long after, and is not yet dead among such as had to do with, or heard of him. My Grand-Mother surviv'd almost 11 Years, a constant Professor of Religion, and, I hope, sincere Practiser also: she follow'd, *March 16. 1665,* almost 90 Years old.

Of their Children, four only attain'd to Years of Discretion, whereof two Daughters were Married to *Caldwell Farrington*, and *Tho. Bewley of London*, Merchants; both happy before I was Born, as was likewise the Younger Son, dying about 18.

Edmund

Edmund the Eldest was Born July 8. 1608. always towardly, addicted to Seriousness, Study, and Piety in those Years that incline to Play and Folly. He answer'd his Parents faithfulness in his Education with early goodness, owing (as far as I cou'd understand) a *new birth* to those from whom he receiv'd a *natural*. In the 18th Year of his Age, from the care of his School-Master Mr. *Augur*, he was sent to *Sidney-Colledge* in *Cambridge*, and committed to Mr. ----- *Dugard*, a Pious, Learned, and Painful Tutor. He grew in Grace and Learning, happily escaping many Temptations, and frustrating the Designs of some Superiors who wou'd have debauch't a *Puritan* as they call'd him, tho' he was still sufficiently conformable to the establish't Ecclesiastical Orders. He perform'd his Exercises and proceeded *Batchelour* and *Master* with credit, and obtain'd an excellent report from his Tutor, and from the Master of the College, Dr. *Ward*. While he liv'd under 'em he was long exercis'd with a troublesome Distemper which many unplea-

fant means did not remove. How humbly and patiently he bare, and how excellently he improv'd so tedious an Affliction, I learnt to my comfort and encouragement from many of his pious Letters among my Grand-father's Papers. They were sure a lively Picture of his Soul, which knew not how to dissemble at any time, much less when so sensibly under the hand of the heart-searching God. They flow'd with holy resignation to his Will, quiet submission to his afflicting hand, earnest desires to understand his mind, to grow still more humble and patient, and dead to this World, and better prepar'd for another. They abounded with thankful Expressions for their care, cost and pains, and especially to God for supporting under and making better by the troublesome returns of his Disease, not without admirable Expressions of Hope and Joy in the Love of God in Jesus Christ, witnessed by his Spirit, by such a happy Temper and Deportment for many Years before he found relief, he was doubtless better qualify'd to do the Will of God in his following Health, and to suffer

suffer with such wonderful patience, submission and rejoycing, the grievous complication of Diseases that was for some time the forerunner of his Death. A while after he was Master of Arts, on due consideration, advice, and prayers, he study'd Physick some time at *Paris*, and took the Degree of Doctor at *Bourges*. When returned to *England* he Married *Mary* Eldest Daughter of *Samuel Middlemore*, Merchant of *London*, [a very Pious, Charitable Man in his Life, which he clos'd with a bountiful Gift to the Company of *Cloth-workers*, for the Annual Relief of 20 Poor in Coals, Cloths, &c.] He dying after his Wife, when his Children were Young, committed 'em to Sir *John Wollaston*, and Mr. *Thomas Burnell*: The Daughters were happy in the faithfulness of the latter, and in their Religious Education under his Wife their Pious Aunt. The Elder, *Mary*, was Married to my Father, *August* 14. 1639. she then past the middle of her 17th. (Born *Jan.* 24. 1622.) he entred on his 32d Year. The Younger, *Susan*, was afterwards
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the Wife of Sincere and Humble
Dr. Roger Drake.

My Father was Faithful according to his enlarged Duty as a Husband, and after as a Father to myself and five other Sons (besides one Still-born) and three Daughters, careful for our Souls and Bodies, sparing for nothing needful in Temporals, or Spirituals; exceeding loving and tender, and yet never that I cou'd see or hear mourning for the Death of any, tho' he left but 3 behind. Having done his Duty wherein he was sufficiently sollicitous, he chearfully acquiesc'd in what pleased God. In his Education he was much help't by his true Yoke-fellow our good Mother, who though she had hard Travail to bring some of us, (particularly my self) into this World, yet travell'd much more to fit us for a better. Through her assistance he follow'd his Practice with more leisure and comfort. His Employment was considerable, and which he more rejoyc't in, his success. He was eminent for faithfulness to all that had recourse to him, frequently visiting, deliberately considering their Cases, watch-

watchfully observing the turns of their Distempers, and accordingly with great care and judgment varying his Prescriptions. His tender sense of their Souls greatly inclin'd him to discourse with and advise his Patients as Spiritual Physician, but he was often forc't to forbear in dangerous cases, because he found by experience the Sick were apt to judge themselves past help when he spake to 'em of another World, their Spirits sinking, and Remedies proving less effectual. In all his Practice he was generously free from Covetousness, not using any Tricks to encrease it, nor unworthily seeking to, or humouring his Patients, weary of numerous though profitable Visits, and industriously speeding their Recovery, prescribing no more than he judg'd needful, and frequently refusing Fees which even his Patients thought he might as well have taken. He was still the same sincere plain-hearted Man, free and open without Deceits and Tricks in his Calling and all other Affairs. And sure he was the more Blessed of God; otherwise considering he was no Politician, apt
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to believe the best, and trust as if others were as far from dissembling as himself, he cou'd not have liv'd and brought up his Children as he did, nor, his Losses consider'd, left such a Competence to his Widow, and them. He constantly persever'd in those good ways into which he was entred by his Parents, and when they grew old and very infirm, he made it more his business *ἀντιπαραγῶν*, and that even when grey Heirs grew upon himself, and his own Distempers increas'd the difficulty of complying with others. About 50 he was troubled with the Stone, from which God's Blessing on his own Endeavours reliev'd him. But then about 8 Years before his Death, he fell into an incurable Jaundise, accompanied for a while with a *Scirrhus* in his Liver, frequent troublesome Itchings, Aguish Shiverings of long continuance, little and disturbed sleep, violent Fits of the Colick, great Appetite with ill Digestion, and other very troublesome Symptoms. He bare all with exemplary Patience and Contentment, never that we cou'd perceive repining at such severe Dispensations,

sations, nor ever praying for their removal, nor yielding, though importun'd, to have one Day set apart to seek on his behalf. When we wish'd him a good Night in his Fits, he wou'd reply, *It should be good because it pleased God.* He wou'd rarely let any stay a Night by him, affirming, *He was not alone, but the Father was with him.* And with the Father he sometimes enjoy'd more Heavenly Communion, which yet was not constant and long as his Peace and Hope were; they hardly admitted any interruption, but he generally long'd to be Dissolv'd and to be with his God and Saviour, and spake thereof often with delight.

In the Year 65. when the Plague began to rage (the Weekly Account amounting to about 3000) the importunity of Friends drew him with us to Dr. Drake's in Burnham, 2 Miles short of Maiden-head, where yet he was more in Reading, Meditation and Prayer. He express'd a still greater sense of the Love of God in Christ, and of his truth and goodness in afflicting him. He profess'd his Soul more establish'd thereby with a powerful Conviction

viſion of all Creatures Vanity, and rais'd to more vigorous actings of a realizing Faith in holy Heavenly Meditations, That the ſweetneſs and profit thereof in his Retirements were ſuch, that he fear'd the return of his uſual Employment, and ſhou'd be afraid of loſing his wearifom affliction, without great aſſurance that Health ſhould be as ſpiritually advantagious as Sickneſs; profeſſing his conſtant Judgment that the leaſt Progreſs in Grace and Holineſs was greater matter of Joy, than the greateſt Affliction of Sorrow. He judg'd it very unbecoming a Chriſtian for *ſenſe* ſo far to prevail againſt *Reason* and *Faith*, as to raiſe any conſiderable Averſeneſs from drinking of that Cup which his Sovereign Lord and tender Father moſt wiſely prepar'd for his good. ¹¹ Accordingly he deſir'd his Friends to ſhew their Love in praying for a progrefſive ſanctify'd Improvement of his Sufferings, and not for their Removal, and wiſh't 'em comfortably to believe there was no ſuch harm in affliction as we are apt to imagine. The Fire of *London* remov'd him firſt to an Houſe
near

near Stepney, and soon after to another in *Crouched-Friars*, where he cheerfully expected his deliverance by Death. 1669. he grew confident of its approach. *Aug. 14.* being his *Wedding-day*, he rejoyc'd with some Invited Friends, affirming it the *last he should live on Earth.* *October* he spake of his sensible Decays as Tokens of his near desired Rest. About the middle of *December* he caus'd his Will to be new drawn, ordering particularly that Clause to be inserted, *That he commended his Soul on good Evidence into the hands of God*, adding, that he left us much less than the World imagin'd, but he hop'd God's Blessing with it, having never wrong'd any Man of a Penny. A Day after (14 before he died) when I was discoursing of his dissolution, he said, *He cou'd appeal to God through his infinite goodness, that since his Youth he had walk't before him with an upright heart, never wasting his Conscience with any gross sin, that he comfortably believ'd his Regeneration by the Holy Spirit and saving Interest in his dearest Saviour, and had accordingly enjoy'd a constant Tranquillity of Mind, not with-*
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out some short and seldom more ravishing Joys. He then renew'd his oft repeated Charge of loving and serving God, being dutiful to our Mother, and helpful to our little Sister, which yet he said, he did not doubt of, and to our great comfort *Blessed* my self and Brother, blessing God also for us. Perceiving his Distempers and sore Mouth to encrease, he took a solemn leave of my Mother, telling her with Joy, *he was going to his God, and her God, and that 'ere long they should meet to part no more.* After which he bid us not expect to hear much from him, but believe his mind still the same. Accordingly he persisted, bearing patiently his grievous pains, yet saying little, tho' enough to signifie his uninterrupted hope and joy till *Friday 31. Decemb. 1669.* when after some imperfect Words, but 2 hours before, of *Death, and Christ, and Pardon,* his Spirit return'd to his Heavenly Father, and instead of a New-Year on Earth, entered a glorious Eternity in Heaven. He lives still in the honourable Remembrance of such as knew him, never mention'd, to my knowledge, with reproach;

reproach ; oft with *Elogies* of his *Piety, Sincerity, Ability, and Faithfulness*, as a Man, a Friend, and a Physician. Some (I doubt had themselves) commended his Goodness, acknowledging the common (though I think unjust) reproach of his Calling cou'd not be fasten'd on him.

O may I by the help, and to the Glory of Divine Grace, imitate such excellent Examples, and not degenerate from 'em, but serve God with all my might, according to my Father's Symbol, *In Simplicity, and godly Sincerity*. My Grandfather was a Pattern of Humility and Meekness, and yet of Resolution when there was a Cause ; of great Charitableness in Word and Deed ; especially to his Relations who had great Summs from him, which yet his Children did not want. He was likewise an eminent Instance, that Doubts and Fears, and horrid Suggestions may infest the truly, yea the excellently Good ; and that great Losses and Crosses in Estate and Kindred may consist with God's especial Favour. My Father set me a bright Example of Integrity and Plain-heart-

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edness, of Content and Rejoycing under heavy Afflictions, of affectionate Faithfulness in all his Relations, and of conscientious Diligence in his particular Calling; and he was an encouraging Instance of a Divine Blessing on such as *seek first the Kingdom of God and his Righteousness*, and cast their Care on him in well-doing; his Estate having been preserv'd and increas'd through great hazard and losses without worldly Policy. Both led and engag'd to Earliness and Constancy in God's Service, secret, private, and publick; to a faithful discharge of every Office of Love to all they had to do with, to a sober, righteous, and godly Life, in hope of a future satisfying everlasting Felicity.

From such I entred on my earthly Pilgrimage, *Octob. 6. 1643.* about 5 in the Evening, after my Mother had been 3 Days in painful dangerous Travail. I was born with a great Wound in my Head, suppos'd by a blow of a great *boss'd Bible*, as my Mother came out of Church: That was heal'd, and afterwards many Diseases and hurts

in my Childhood, both Thigh-bones dislocated together: Afterwards an Arm broken, well set, no harm remaining. During my tender years, I was my Parent's immediate Care in *London* and *Hackney*, from whom, and my good Grandfather, (whose Diversion I often was) I wanted not Instruction, Example, and Encouragement; and so far I seem'd to answer their Endeavours, that they delighted much in me. But I well remember, and thou, O Lord, much more, abundance of Wickedness I was guilty of, Disobedience to Parents, indulging my Appetite to excess, taking or stealing what was not allow'd; quarrelling especially with my next Brother *Samuel*, whom I shou'd have born with, considering his woful Affliction by the *King's Evil*; Pride in Apparel, or what Abilities and Acquirements I had; Envy, mispence of Time in *Romances*, *Plays*, *idle Stories*, &c. too much play and lying. All aggravated by so many and great Mercies and Means, such singular Love and Light, that I have often thought my Sins more hainous than theirs that I have

seen going to Execution : They were never so engag'd, never enjoy'd such helps as I. *Have mercy upon me, O Lord, according to thy great goodness, and blot out my Transgressions, for my Saviour's sake.*

Towards the end of my 15th Year, I was sent to *Cambridge* with Mr. *Samuel Jacomb*, and by him plac'd in *Queen's Colledge*, under the Tuition of Mr. *Andrew Paschall* : There I got the Love and good Report of my Tutor and others, but was far from deserving it : I made a shift to do the *Exercises* required, but wofully neglected my Studies ; sadly addicted to *Tennis, Cards*, and other expensive forbidden Sports, to reading *Romances, Plays*, and *smutty Poets* ; and at length more entangled with bad Company, especially in the absence of my studious and loving Chamber-fellow, (afterwards Sir J. K. an eminent Lawyer of the *Inner-Temple*, taken off when rising in Riches and Honour.) By them I was drawn once and again to Gluttony and Drunkenness, Swearing and Cursing, and at last to *making* (as they call'd it) indeed to *stealing*
of

of *Hankerchiefs*, *Knives*, *Books*, or what else we cou'd lay our hands on. This was a common shameless practice: and suffering thereby from others, I thought I might right my self. It was God's goodness that I went no farther, having been tempted to go with 'em to naughty Women, which (my Inclination consider'd) I wonder I never did. Blessed be God who still restrained me, till my Chamber-fellow leaving the *Colledge*, and some other Obstacles being happily remov'd, when I was most in danger: My Father who suspected nothing, but thought too well of me, thought fit for other Reasons I should remove to *Oxford*; Thither I went towards the end of 1660, to *Magdalen-Hall*: Before that Year expired, I proceeded *Batchelor*, which to Doctors Sons (at least the eldest) was then permitted at 12 years standing: Performing the usual *Exercises* on that occasion, I was unexpectedly engag'd among some who were too excessively debauch'd for me. They stirr'd in me some abhorrence, as bad as I was, and drove me to better Acquaintance, and God

cast me on such as were not only of a better temper, but really Pious, for whom I think my Parent's tincture had in some measure prepar'd me. I thought such Company wou'd please them, and (praised be God) it soon grew pleasant to my self also. By their Converse especially, and reading good Books, (though I also heard the best Ministers) those good Principles were awaken'd, which my Parents had sown, and they soon became vigorously active for *Repentance* and *fruitful Obedience*. I reflected on my *Sins* with shame and sorrow ; I oft confess'd and bewail'd 'em before God with bitter Anguish and detestation : They soon turn'd my laughing into weeping, my usual chearfulness into a very sorrowful melancholy, and fill'd me with Self-abhorrence, Dread, and Horror. In such a Condition I continued, though mercifully supported a long time, getting by degrees more gleams of light and intervals of Hope and Comfort. The *Sin* that was most troublesome to undo, was my *taking* (as before) several Things from others : I thought Re-
stitution

stitution my Duty, though I thought I might take as I did to right my self. St. *Austin's* saying, *Non remittitur peccatum, nisi restituatur ablatum*, struck me like Thunder, and I had no rest till I parted with all, even with what I had from them that had wrong'd me. But shame and inconsideration betray'd me to a course that afterwards encreas'd my trouble: I wrote to one too guilty himself, and that had made me worse: He profess'd *Repentance*, and readiness to assist and imitate me in Restitution: and upon his repeated Engagements, I sent him all I cou'd think of, not my own in *kind* or *value*, and then was quiet as to that matter. [*How his Friend serv'd him, you'll hear anon.*] As to other Faults, my way was plain: I left off every course of Sin and Folly, those defended Games which had so wasted my time, fine and fashionable Clothes, and all bad and vain Company. I grew constant in secret and publick Duties of Religion, and convers'd with and imitated those I thought most strictly good. God's Service was my Design, doing good my Work, and in order

C 4 thereto,

thereto, I grew more and more inclin'd to the study of *Divinity*, and had more delight in the beginnings thereof. Many Favours I received from God, among which a signal Deliverance of my Chamber-fellow Mr *Foley*, and my self, ought not to be forgotten: Washing in the River, he who cou'd not swim, desir'd me to hold him by the Hair, which while I did, swimming with my other Arm, we were gotten out of our depths, so that at length seeking for ground, we both sunk under water; my escape seem'd easie, but then I lost him: therefore I clasp'd as I cou'd his middle with my right Arm, and so made a shift to reach the Shallows. God gave me strength, and kept him, tho' his Head was under water, from laying hold or struggling, which might have destroyed us both. *To thee, O Lord, the praise; To us thankfulness in a fruitful Life.*

After almost two Years abode at Oxford, I left that *University* also, being sent about 7 Months after to *Leyden* by my good Father, who was willing I should study *Physick*. Before

fore I went, I understood his unfaithfulness whom I had trusted to right those I had wrong'd; and left with a better Man more than I could think due to any, except those my self righted.

In *Holland* I enjoy'd good Company, good Ministry, and my more intimate Converse with *P. C.* was useful: We only were together in a *Dutch Papist's* House, where he labour'd exceedingly under great Terrors and Sorrows for *Sin*; having many bitter Pangs and long Agonies, with plenty of Tears and Cries: which the *Papist* taking notice of, charg'd our *Religion* as uncomfortable. I help'd him as I could: He recovered by degrees, yet not fully till after our return to *England*. My Affection encreas'd with his Seriousness, deadness to this World, and vigour for a better, with the Thoughts whereof he seem'd wholly taken up. His Friends and himself at length inclining to his Marriage, at their desire, I recommended him to a Gentlewoman wish'd to me: He was not then accepted, but afterwards reviv'd his Suit, and
by

by other help obtain'd her. I refus'd to ~~act~~ farther, being dissatisfied with that change of his Company, Garb, and Carriage, &c. that followed his Father's death, and his own remove to *Grey's-Inn*. I had Reason to be glad, I did no more: for having obtained the Gentlewoman, (who prov'd desirable, so inclin'd to Vertue, that he profess'd he must be very faulty, if she prov'd not very good.) He brought her to *Lincoln's-Inn Fields*, engag'd her in vain Company, carried her to *Plays, Entertainments, &c.* I lovingly though plainly represented his Faults and Duty, and pray'd for him not without appearance of Success; he removing into the Country and living more restrainedly. But he grew strange to me, and I have some reason to fear the worst. *Thou, O Lord, bear and help, and recover out of the Snare of the Devil.* Keep me (though believing the best) from confidence in Man, and from making of Matches, seeing one, of whose Piety I had such assurance, hath so grossly fail'd; and let all make me more humble and watchful.

I saw

I saw at *Leyden* and other places, (notwithstanding their reformed Discipline) reason enough to love my own Country still better; and therefore my inclination to *Divinity* still continuing, though I had made some progress in *Physick*, after about a years absence, I return'd, 1664, continuing with my Parents at *London*, till the *Plague* and *Fire* for awhile removed us. *Midsummer*, 1688, we came to *Crouched-Fryars*, and with my Brother was happy in comforting and diverting my Father, till we were Witnesses of his blessed Departure.

He left beside my self, dear Brother *Thomas*, born *Apr.* 14, 1648. We always lov'd, and can hardly remember any quarrel between us. The youngest Sister *Sarah* also survived, born *May* 23.— May we see her *New-born*; May I do my Duty to promote it!

Soon after my *Father's* death, I was seiz'd by a Feavourish Distemper, accompany'd with Hypochondriac winds, &c. which continued, and enforc'd serious Consideration: I found in my self a great change; Prayer and Reading

ing had above 7 Years been my constant practice: I was temperate in *Meats, Drinks, Apparel, &c.* I hope truly humble; scrupulously careful to do no wrong, losing rather. I gave the Poor constantly the 10th, and of late the 7th part of my *Income*. Oaths and Curses which once and again I had been guilty of, I long since abhor'd, and could not hear without trouble. Yet I was dejected, that though I had pleas'd and rejoyc'd my *Parents*, I had not been in all things so complying as I should; and yet more, because I had not so diligently improv'd my Time for God as I might; I hope I heartily repented, denying my self, and bearing Inconveniences for my good *Mother*, and resolving on greater Diligence in doing & getting good. I was likewise anxious whether Restitution were certainly made for the wrongs I had done in *Cambridge* 10 Years before; and determin'd to enquire and do what was further requisite. I was sensible of the kindness of this Affliction in the aforesaid search and resolves, and in a farther change of my Temper, growing

ing more meek, humble, and charitable: I felt more my own vitious Impotence, and the necessity of Divine Grace, as being, having, and doing nothing good, but as the Spirit makes me every moment.

Before I recovered from this Sickness, I was forsaken by my thoughts of *Conforming* (to the establish'd Church, by submitting to the *Terms impos'd on Ministers*) to which I had been sufficiently inclin'd by the Reasons and Examples of several pious and judicious Persons. The formidable Horrors of my Conscience, the dread of their return by reason of some doubts I could not well remove, determin'd me rather to a private Life, which I desir'd to render as useful as I might.

[I remember when I was one Day discoursing him about Ministerial Conformity, he told me, 'Twas the Declaration of Assent and Consent to all things contained in, and prescribed by the Book of Common-Prayer, and the Form and manner of Ordaining and Consecrating Bishops, Priests, and Deacons, that he chiefly stuck at, and could not think

think that Declaration could be sincerely made by such whose Judgments disapprov'd so many Things in those Two Books, as his did : And he was the more confirm'd in his Aversion to so ensnaring a Declaration, by observing several others of his Acquaintance that had made it, (though under the same dissatisfaction with himself, concerning several Things contain'd in those Books) by giving it a looser Construction than he thought the Words capable of, to become less strict and conscientious in other Duties of Religion, than they had been before : Which visible declension from their former seriousness and circumspection, he was afraid might flow from their having too far suffer'd their Judgment to be sway'd and byass'd by their Interest, in a matter of so great Importance.]

Hackney, Sept. 10. 1670.

I return'd from Deal after 3 Days stay with my dear Brother going to Aleppo : I parted sadly with one so dear in the strictest bands of Love and Nature ; yet we encourag'd our selves in our good God, whose Favour we had so experienc'd together, and hop'd
we

we should still enjoy when so far asunder. I desired all might make me more long and labour after, and prepare for Heaven, where Friends part not bitterly any more, and where God is All in All for ever.

Hackney, Octob. 11. 1670.

I grew ill of a *Quartan Ague*, as it quickly proved: My *Prayers* were for *Christian Patience* and *Wisdom* to bear the worst, and make a good Improvement of all, that God might be glorified, my self and others bettered, and Christ more comfortably in life and death Advantage.

June 20. 1671.

Trying *Enfield-Air*, for removing my *Ague*, I rode into the *Chase*, and being among the Trees thoughtful and careless, my Horse by a great and sudden start, turn'd me first on his Crupper, and ere-long on the ground; yet only tore my Clothes among the Trees and Bushes. I was forc'd to walk back to *Coz. Farrington's*, in the heat, which turn'd my expected Cold into a violent Sweat. I desired thankfully
to

to remember that Preservation in such apparent danger, and to be sensible of *God's good Providence*, as oft as I ride, and no such danger appears; and to be still as careful to perform, as I was ready to resolve and vow.

Hackney, Apr. 22. 1672.

Scorbutick Pains and *melancholy Fumes* much discompos'd me, though I had no more *Ague-fits*, &c. Yet they were not so much my trouble, as the Diseases of my Soul: My Prayers were for more Grace, that I might not relapse, but grow my self, and make others also more holy; that my Charity might be greater, the Defects thereof pardon'd; that my own Sins might lye heavier, and Afflictions lighter:

—*Ure, seca, Domine, modo non in æternum.*

July 26. 1672.

Melancholy Fumes exceedingly disturbed and unfitted my Mind for any Service: I doubted I should live useless, and apprehended God was taking the forfeiture of those Parts and Abilities I had abus'd. I prayed for
Health,

Health, and Powers, and Opportunities to serve God, and be useful to Men, vouching the sincerity of my Heart; yet presently retracting, having found it so deceitful, and beseeching *Mercy and help for my Saviour's sake.*

Though urg'd, and on some accounts dispos'd to Marry, I chose rather to continue single, because I feared such a change would rather hinder God's chearful faithful Service; I should have less Time, less Mony for good Uses, and not be in a capacity to embrace some mean Opportunity of serving God in Publick, like what some had, who could not go farther than my self. *I appeal to God, begging his Blessing according (as I hop'd) to the uprightness of my Heart.*

Decem. 30. 1672.

I was, I hope, truly desirous of being useful, and endeavoured by several ways to help our own Family towards Heaven: I was sensible of the Duty and Comfort thereof, and was excited by what I heard of Bishop Wilkins, from such as visited him

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when he was entering on *Eternity*.

“ He had no anxious Thoughts about his everlasting Condition, which (as he said) many others better than himself had; He approv’d his own Moderation and the Establishment of the *Church of England*, only wish’d some Things amended, and the Management in the Hands of good and prudent Men. He regarded not his *Universal Character*, which had much impair’d his Health; but when spoken to about a *Latin Version* of it, desired not to be troubled about it, professing his Comfort and Joy, that since his Promotion to *Chester*, he had encouraged and furthered *Preaching of Christ*.

My Prayers were that I might not be negligent in my own Sphere, but act to the utmost of my Power for my Lord’s Glory, and my own Comfort.

Hackney, March. 24.

I wa

I was strangely troubled on a small occasion; a Friend having some discourses of a good deceased *Bishop S.*— and it being judg'd expedient to make 'em publick, I deliver'd 'em to a *Book-feller*, who having Printed one without *Licence*, was afraid to Sell it. I was not concern'd however, knowing the Discourse inoffensive to my Superiours. But I was quickly troubled that I did not my own Work, nor as I wou'd be done to, Publishing what the worthy *Author* had kept private, and without their leave that had right to it, (as possibly some had) and occasioning others to break the Laws in Printing without *Licence*. I endeavour'd to calm the Storm, but it rag'd the more, till I cou'd neither wake nor sleep, talk nor eat in quiet; nor was it laid till I took off and made away the *Impression*, and return'd my Friend the other *Writings*. I desired to learn how constantly I depended on God, and without his good Providence, shou'd daily break my peace, and destroy my self: And I resolv'd, since so small a Failure had cost me so dear, I would be more watchful a-

gainst all Degrees of *Sin*, and do nothing without more Deliberation and Prayer.

Hackney, April 10. 1673.

By a Letter from the Lord Drummond, Son to the Earl of Perth, written at the request of my dying-Friend Mr. Patrick Drummond; I had some account of his last Hours, full of Heavenly Expressions, concerning the Love of God, and of affectionate Prayers for his Friends, and particularly for my self; Which, O Lord, answer! About 18 or 19 Years before, the Calamities of his Country having driven him up to London, where he was well entertain'd by my Uncle Bewley, to Teach his Son; I likewise was a while his Care, and he confidently affirm'd I wou'd study Divinity: and though my Inclination and Carriage afterwards, especially at Cambridge, made my Friends and self judge he was mistaken; yet he persisted in the same Opinion, and liv'd to rejoyce with my self in the Event. May my dear Friend's Memory be sweet and useful as to my self, so to his other Friends,
and

and particularly to that Lord, who favour'd me with this Account. My Friend was wont to express a great Honour for, and Hope of him, especially for Religion. May he still exceed himself, honour God, and be useful in his Country; and do the more good, because (alas) so many do none, or worse. O that God would change them, and make more great Persons Great and Publick Blessings, for our dear Saviour's sake.

Hackney, May 22. 1673.

I had groaned many Days under great trouble of Mind, occasion'd at first by some discourse about *Sacrilege*, and a Story of Dr. *Holdsworth*, who hearing one express great hopes of good from the long Parliament; he reply'd, He wou'd have none expect it, since Parliaments so sacrilegiously alienated Church-Lands. I think I had heard as much formerly without being concern'd, but now I immediately apprehended, If the Alienation were sinful, so was the detention; and thence I might become guilty of *Sacrilege*, if I should enjoy an Estate taken long since from the Hospital of St. Bartholomew the Less, in

Smithfield, bought by my Father at above 20 Years purchase, after divers preceding Alienations, and left by him after my Mother's Life to me.

My Terrours encreas'd by reading about Sacrilege, the Forms of ancient Dedication, with Curses, &c. *

* Of his satisfaction in reference to this matter; see afterwards.

Thence Conscience ran backward, examin'd the material Passages of my Life, rack'd me with tormenting Scruples about Matters of *Meum & Tuum*, and fill'd me with frightful Representations not only of my *quondam* Cambridge Sinful-follies, but of my following Actions, for Father and Self, (in reference to the forementioned Estate:) So that I was strangely jealous I had some way done amiss, tho' very confident that since my *Repenting* and *Restoring* (1661. 12 Years before) I had ever studiously and scrupulously endeavour'd to do as I wou'd be done unto. Nor could I fix on any particular Failure, unless on selling two Horses last Year *. Then I question'd whether my Attempts to satisfy such as I had wrong'd (while at Cambridge) had succeeded; and St. *Austin's* Saying, *Non remittitur*, &c. made

* Of this also afterwards.

me

me tremble. I also fear'd I had profan'd the *Lord's Supper*: and when on search I began to hope I had not, I charg'd my self with rash presumption, in thinking of so high and holy a Calling (as the *Ministry*) which such base former Sins wou'd disgrace. My Perplexities were lamentable: I had recourse to God by *Prayer*, though not sufficiently frequent and fervent; and I consulted his *Word* and *Servants*.

I could not find it was any Sin for me who had sinned so much, and perhaps hardned some, to endeavour the reclaiming of others: I found great Sinners had been (after *Conversion*) us'd by the Holy God as *chosen Instruments of his Grace*; and remembered many late Examples guilty of Sins materially equal, if not greater than mine, whom yet God blest with eminent *Success* and *Comfort*.

My fear of disgracing *Religion* seem'd very unreasonable; the Sins known to few, very few and far off, so many Years since repented of and forsaken! and my *Conversation* (though needing manifold pardon from God) having

long gain'd too favourable a Repute among Men. Therefore though most unworthy to be honoured by God, to do him any Service towards the Salvation of any poor Creature; yet I could not but think it lawful, yea my Duty to endeavour it to the utmost of my Capacity and Power; and thereon resolv'd to reject and resist such Suggestions as Temptations to Sin against my Duty.

[*As to the Restitution wherein his Friend had so unworthily disappointed him, he here sets down all the Particulars wherein he could remember any wrong'd, and by whom he had made Restitution in all more than double the value, and in most much more, and thus concludes.*]

Thus for less than 4 *l.* at the utmost value, I paid with a great deal of shame & trouble about 15 *l.* and I gave 20 *l.* extraordinary to the Poor. I would all that wrong'd me knew I forgave them, though none made me Satisfaction, except 3 *l.* from one that desir'd to be conceal'd, were on that account.

Some

Some Advantage I found by my Troubles in this Affair.

1. I found much Pride within me, and was hereby made base and vile in my own Eyes, and willing to be so in others.

2. I minded too much what was less needful, and these Distractions drave me to the *Essentials of Religion*, and made me mind them more.

3. I was more convinc'd of my own Impotency and Nothingness, and of my constant dependance on God for Duty and Comfort : I found *Reasons* and *Arguments* nothing till God enabled me after another manner to apply them.

4. I was more sensible of the Necessity and Use of *Prayer*.

5. I understood better the condition of the *Scrupulous*, that their Troubles were not to be slighted as proceeding from *Weakness* and *Folly* ; but to be tenderly manag'd : and that the *withdrawings of the Spirit are something beside Melancholy*, though that may be joyn'd with them.

6. I was warn'd byall to walk more *circumspectly*, that I might not provoke
my

my Heavenly Father thus to chasten me : and instead of Controversies, especially about small and mysterious Matters, to study more the practical *Life of Faith in nearer Communion with the blessed Fountain of Holiness, Peace, and Joy.*

My Scruples about the Horses I sold had as little grounds as almost any other. I repeated my Charge to those that sold them, to speak truth, neither denying nor using any means to conceal any Fault : Only I doubted I was not sufficiently careful to have the Buyers acquainted with all I knew my self. It being the Rule of an Heathen, *Tully* ; *Ne quid omnino quod venditor novit, emptor ignoret.* Yet I could not learn the Buyers were damag'd, nor say they paid too dear ; and good Men laugh'd at my Scruples, professing themselves would do as I had done.

[*How happy were civil Societies, if all acted in their Contracts with so strict and conscientious Justice ! The comprehensive Rule of Righteousness between*
Man

Man and Man, deliver'd by our Saviour, Matth 7. ver. 12. includes this of Tully as one branch of it. What a vile Reproach is it then to the Christian Profession, that so many thousands that make it, should in their Dealings fall short of the Rules of Justice laid down by an Heathen Moralist.]

As to the danger of *Sacrilege*, which gave the first Alarm, old Evidences shew'd, that about or above 130 Years before 1673. *Duckets* belong'd to the little *Hospital of St. Bartholomew* in *West-Smithfield*, and was Leas'd by the Master and Brethren for 10*l. per annum*, and some Money towards Repair of their Church, and Relief of their Poor. The Result of my Reading, Consideration and Prayer, was to this effect :

1. *The first Alienation did not appear to be Sacrilege ; i. e. A stealing or converting to their own use what was Sacred, lawfully set apart to God, nor yet robbing of the Poor.*

2. *There wanted Evidence of a right Dedication to God, directed and accepted by him. To pass by the Censers of*
Corab,

Corab, &c. Num. 16. 16, 17. 37, 38. if not hallow'd at first by particular *Divine Appointment* : yet afterwards as a *Monument* of their *Sin* and *Punishment*, there were expresse *Commands*, or at least sufficient general *Directions* which regulated the separating of Things to God ; and what was set apart agreeably to such *Warrants*, was *sacred*, and belonged to God indeed. Thus *Tythes*, *Cities* and *Suburbs* for the *Priests* and *Levites* under the *Law* were *holy*, (if not the former with *Houses* and *Glebes* for *Ministers* also under the *Gospel*) and so were the *First-Fruits*, and other commanded and directed *Offerings*. But *Histories* make it doubtful whether what was *separated* in those *dark times*, was according to any sufficient *Divine Warrant* and *Direction* ; or rather from the cheating *Extortion* of *covetous Priests*, and the superstitious *Errors* of *ignorant Laicks*, without *Scripture-Rule* or *End* ; too oft 'tis to be fear'd not more acceptable to God, than what he forbade of old, *the hire of a Whore*, or *the price of a Dog*.

2. *Alienations were excessive, contrary to the common good ; Therefore though they had been otherwise regular, not allow'd, and consequently not accepted by God.* He bounded *Dedication* of old, and it was not lawful to exceed the measure in what he most expressly requir'd. When the People had offer'd enough for the *Tabernacle*, they were forbid to bring any more. *Levi* was to have no *Inheritance*, only *Dwellings* with *Fields* so many *Cubits* round. The Reasons of such *Commands* hold, clearing and strengthening the *Law of Nature*, and *Statutes* of *Mortmain*, &c. against excessive *Alienations* to religious or charitable Uses; and for translating what was superstitious, noxious, and therefore unlawfully separated. Such seems to have been our case. The *Clergy* excessively supernumerary and debauch'd, and as excessively endow'd; Though not an hundred part of the Kingdom, yet having, as was computed, a fifth, (nay, as some, a fourth part or more) of the prime Lands thereof. Such vast superfluous Revenues might be judg'd rather a *provocation* of God, than an acceptable

acceptable *Dedication* to him : and therefore ought to be remov'd into a righter Channel. Hence they that alienated such Lands, might not dread those terrible *Curses* inserted in the dedication of them, or otherwise thunder'd out against the *Alienators* thereof. If God had bid 'em curse, or in some cases from *Superiours* or *Parents*, 'twere dreadful. But when such *Curses* proceed from *Errour*, are *unjust* and *uncharitable*, Prov. 26. 2. like a *restless Bird* flying fearfully away ; the *causeless Curse*, as if afraid to come near the Innocent, *shall be far off*, never hurt ; therefore should not be superstitiously regarded.

2. If any of those *Lands* were unlawfully alienated, and *Restitution* therefore a *Duty* : they that order'd and acted were the *Persons* bound to it ; or they being long dead, My Lord *Bacon* (as I remember) thought that following *Parliaments* were concern'd ; not particular *Persons*, who may lawfully possess what was at first unlawfully alienated upon *prescription*, *purchase*, &c. *Judg.* 11. with *Deut.* 2. Though the *Israelites* were not to meddle with
the

the *Moabites* or *Ammonites*, nor to have any of their Land for a Possession; yet having taken a large Country from the *Amorites*, of which they had dispossessed the other, *Jephtha* justified the keeping of it against the claim of the King of the *Ammonites*, (and it seems of the *Moabites* also, (or at least confederate with them) by a threefold Plea: 1. That the Country was taken from *Sibon* and his *Amorites*, and not from the *Moabites* or *Ammonites*. 2. They gain'd it in a just War approv'd by God, *Josh.* 13.24. 3. They had long enjoy'd it, towards 300 Years, the round Summ mentioned.

I thought I might make the like defence.

This Estate belong'd to Sir *Stephen Scot's* Heirs, after various preceding Alienations by Purchase, Descent, &c.

2. 'Twas purchas'd by my Father in the simplicity of his heart at a full Price; and if I surviv'd my Mother, would fairly descend to me.

3. It had been enjoy'd towards 140 Years, since taken from the *Hospital*, a larger prescription than usually

ly requir'd to confirm Estates ; *Possessiones sive privatae sive publicae praescriptione longi temporis confirmantur*. Else there would be no end of Scruples, Contention, and Confusion.

3. Restitution was made in full measure by King *Edward* the Sixth, the *Hospital* advanc'd to a better Condition, and the *Church* to a *Parish-Church*.

Weaver's Funeral Monuments.

“ *The Hospital of little St. Bartholomew in West-Smithfield,*
 “ *for the Poor and Diseased, founded*
 “ *ed by Raherne first Prior, and*
 “ *Founder of the Priory of Great*
 “ *St. Bartholomew, to be govern'd*
 “ *by a Master and Eight Brethren*
 “ *Priests; (as Speed, black Canons)*
 “ *for the Church, and Four*
 “ *Sisters, to see the Poor serv'd, valued*
 “ *at the Suppression at 305 l.*
 “ *6 s. 7 d.*

Speed

Speed agrees, naming the last *Prior Balton* for a great Benefactor.

Stow's Survey.

" *Hospital of St. Bartholomew*
" *valued at the Suppression, 1539.*
" *31 of H. 8. at 305 l. 6 s. 7 d.*
" *Restored 1546. by King Edward*
" *the Sixth, with the Messuages of*
" *Gilt-Spur-Street, Burton-Street,*
" *Peter-Key, Old Fish-Street, and*
" *St. Bennet, Hulda Limehurst,*
" *in Stepney, besides very large*
" *Collections from the Citizens, so*
" *that it was New-built 1552. since*
" *much augmented.*

So that what-ever was the first *Dedication*, besides all to be said for the excessive Alienation of *Mortmains*, and yet more for retaining after so long a *Prescription*, seeing the *Church* was restor'd, if not continued to the *Parish*, and in 7 Years the *Hospital* also Rebuilt, and better Endow'd out of King *Edward's Estate*, and by his Influence:

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I thought I had no occasion to scruple the enjoyment of *Duckets*, if it should descend to me: as many better than I, enjoy without scruple *Estates*, for which they have not so much to say.

Hackney, March 31. 1674.

My Days were checquer'd with Duties and Failings, Hopes and Fears, Joys and Griefs: My Desires, and, I hope, sincere Endeavours, were for stronger Resolutions, more vigorous and lively Affections, ardent Love, and sweeter Joy in a holy dependance on, Resignation and Obedience to my God, that I might through Grace write down more matter of Praise and Joy in perpetual well-doing; for my dearest Saviour's sake.

Hackney, July 28. 1674.

I had in some sincere manner (I hope) served God, and still mourn'd after a publick Opportunity in any tolerable Circumstances; on such terms as I could come up to, like what I heard some (though straiter than I) enjoy'd. I was willing to take *Episcopal Orders*, if I could have had them;

them ; but did not think 'em absolutely necessary to occasional Preaching under some publick Minister, which I would have rested and rejoyc'd in; an useles life being very burdensom. I thought God call'd me to serve him as I could : I had enough of such Testimonies as the Bishops usually requir'd. I was far from slighting the solemn Investing Rite, very ready to seek it of them, when judg'd attainable and expedient in my Circumstances. I had likewise observ'd it ordinary in the *Universities* to Preach long without *Orders* as *Probationers*, &c. and accordingly thought my self oblig'd not to refuse any inoffensive opportunity of doing good by Preaching, where it was wanted, particularly for our aged Vicar Mr. *Timpson*, who greatly needed help, and had sometimes no better than mine.

Hadley, Decem. 11. 1674.

Having on repeated Invitation taken a Journey to *Glastenbury* near *Cranbroke* in *Kent* ; I had there proposed for a Wife, Mrs. *Bridget Roberts*, Daughter to the *Lady* of that

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Name.

Name. I was little (if at all) affected with the Honour, nor was the Portion so great as I had been tempted with elsewhere : But there was desirable assurance of Piety, Humility, good Temper, Industry, and Frugality, and withal a fairer Opportunity of inoffensive Usefulness than had yet offer'd in my Circumstances.

[After some account of his Courtship, and the Remora's he met with, but at last overcame in it, he adds.]

Tuesday, Octob. 5. 1675. we were Married in *Glastenbury-Chappel*, my self at the end of my 32d. Year, my Wife not 18. by Mr. *Monckton* Vicar of *Brenchly*, Sir *Thomas* giving her, her Mother, other Brother and Sister, and a few besides present. I praised God who had enabled us to follow him our Ruler, Guide, and End; and had at length clear'd our way, and brought us into that near relation. I pray'd it might be sanctified and improv'd to the great ends which I hope we sincerely aim'd at.

All this while I endeavour'd, not without some success, that others might

might be the better, not the worfe for me.

May 29. 1676. Glaftebury.

On my return, I fet about doing good in the Family and Neighbourhood, having feriouſly conſider'd my Duty to God, my Superiours, and others, and likewise their Circumſtances among whom *I* was then to live.

The Family and others accuſtom'd to the old Chappel at *Glaftebury*, being two Miles or more from the Church, prejudic'd againſt the eſtabliſh'd Worſhip, and the next Miniſter, the Vicar of *G*——, eſpecially *Tb.* a drunken impertinent Sor, that diſtaſted many conformable enough, and made 'em approve more private Help. I ſtill dealt openly as I had done before Marriage, declaring my deſire of more publick Service, readineſs to read *Common Prayer*, almoſt all, going ſometimes to the neighbouring Churches, and joyning in the *Liturgy*; and letting them know my practice of Communicating, and that kneeling. I drew none to

our private Meeting, but blam'd such as came from good Ministers, professing I would not keep up a separate Congregation, but only while it appear'd expedient help for such as were so ill provided. I proceeded with more Confidence and Comfort, because I had no trouble, nor heard of any dislike from the more conformable Neighbours, and was more confirm'd in the moderate course I had taken by the impotent Censures of some uncharitable Persons. My Prayers were to *know my Duty, and do it, pleasing God, though I displeas'd Man.*

Glastenb. Sept. 20. 1676.

[*He here gives some Account of some Scruples about his Wife's Portion, occasion'd by a Report of her great Grandfather dying in Debt, and the clear Satisfaction he attain'd upon an exact Enquiry into that Affair.*]

I was also thankful for God's Assistance in doing good, for Health and Eye-sight, Love, and Kindness in my Relations, Success of my Affairs, mitigating, shortning, and sanctifying Trou-

Troubles, &c. My Prayers were for *Encrease of Grace and Comfort, for more of the true Christian Spirit of Love to all, even to the Unjust and Unkind, that Love might be the commanding frame and temper of my Soul.*

Glastenb. July 5. 1677.

Troublesome censorious dividing Spirits had occasion'd more thoughts of those unhappy Controversies about *Forms, Ceremonies, Church-Government, &c.* And I was still more satisfied, even when most serious, that the bitter extreams of *Dissenters, (as well as of rigid Conformists)* were very displeasing to God: That *Spiritual Pride, narrow-spirited mistakes, and grievous wresting of the holy Scriptures,* were the evil roots of unchristian Divisions and real Schisms: I was much troubled at such Uncharitable and Love-killing Principles and Practices; yet had cause to be thankful that there was more Light and Love amongst those that came to the Meeting at *Glastenbury,* which I still endeavour'd to encrease.

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I thank-

I thankfully hop'd I had not been wholly unfruitful, and own'd God's very gracious Dealings in all my Afflictions in many respects, particularly for regarding my Weakness, removing one trouble before another came, and supporting under all.

Again, *Praises for comfortable Converse, Success in my Affairs, some progress in getting and doing good, and a life of Love, in some measure, according to God's Ordinance, with my Dear for two Years past.*

Glastenb. Sept. 22. 1679.

I was awaken'd the beginning of the Year by apprehension of greater Afflictions which I attempted to prepare for: I found I thought matter for *Praises*, in what I had been and done, to be sure in many Favours for Body and Soul, which I was concern'd more thankfully to improve. I was several times still more affected with the encreasing woful Effects of *Church-Divisions*. I thought (and think still) I might appeal to God, his *Word* was my *Rule for Peace*, which by *Study* and *Prayer* I endeavour'd to understand;

stand; but I could not judge concurrence with narrow-soul'd unreasonable Enemies of Peace, any other than Conspiracy against it. I therefore openly and honestly disown'd and oppos'd the uncharitable sinful Courses some took: My Desires, Prayers, and Endeavours were, that Professors might have more sound Knowledge and Humility, and walk in the good ways of *Catholick-Truth, Love, and Peace.* My Praises flow'd from freedom from unpleasant Extreams, from untoward Wranglings about little Things, and from losing holy Love, and the Vitals of Religion in unchristian irrational Heats about the less necessary variable Circumstances thereof. The mischief of such Courses grew daily more and more evident, and accordingly my Resolutions against them: I was again and again thankful for many other continued and encreased Favours, especially for my Faithfulness and Success in doing Good.

[*It was a little before this time that the good Providence of God happily brought me into his Acquaintance and*
Con-

Converse, being invited to Preach once a Lord's-day with him to the People that met at Glastenbury, which I continued to do for near a Year: And therefore can give a better Account of what these Expressions in his Diary refer to. He was fully satisfied with his own practice in Preaching to that Auditory, which generally consisted of Persons not only very serious in their temper, but free from any of those uncharitable Heats that accompany a narrow Zeal for a Party. They were indeed drawn to attend his Ministry, because as they had but too just reason of dissatisfaction with the neighbouring Parish-Ministers: so they soon found other Impressions made on them by his judicious and affectionate Discourses, which yet deriv'd still greater Efficacy from an eminently holy Conversation, and particularly from his large Charity in furnishing all poor Families thereabouts with Catechisms, and other good Books, and his unwearied Care in visiting them, to examine their Proficiency in the knowledge and practice of serious Religion. And he durst not throw off that Ministerial Work wherein God blest him with so eminent Success, to avoid some Men's weak

weak and groundless charges of Schism and Separation: But thought the Salvation of Souls that needed better help than they were provided for in publick, preferable to the observation of those Ecclesiastical Canons which excluded so many faithful and laborious Ministers from being employ'd in the Parish-Churches, of whose continued Labours, he thought there was an apparent necessity. For though the publick Clergy was almost supernumerary, yet there were but few in comparison who seem'd to have any due sense of the weight of the Pastoral Charge, and too few that had Qualifications of Learning and Piety requisite for it. But on the other hand, he was greatly troubled at the Extream which he thought those Dissenters run into, who avoided all Communion with the Parish-Churches: and to express his dislike of what he thought an uncharitable temper in them, he often (as you'll read anon) communicated in the next Parish-Church, and was troubled to find that several whom he thought truly good Men, should so warmly censure him for it. Nay, he was so extreamly tender of prejudicing the Interest of Parish-Churches, that
though

though he durst not condemn those of his Brethren, who form'd distinct Congregations, to which they administred the Lord's-Supper, and all other Ordinances, though without renouncing occasional Communion with the Parish-Churches; yet he was so earnestly desirous of an Act of Comprehension, that might (by restoring Discipline in Parish-Churches, and giving Ministers access to them on such easier terms as his Judgment could comply with) lay the foundation of a happy Union; that he resolv'd rather to wait longer for it, than do any thing to make the breach wider, by going further than constant Preaching, which he look'd on only as a necessary help, and no real hindrance to the true Interest of Religion in the Parish-Churches. And often freely declar'd so much to those that there attended his Ministry.

Having made so long a Digression, though necessary, to clear the sense of these Passages in his Diary, (by which it fully appears with what Deliberation and sincerity he acted in these matters;) I shall before I close it, subjoyn one Instance of the admirable Influence his
Exam-

Example and Persuasions had to promote Religion in the Family and Neighbourhood of Glanstenbury: For the Heir of it, Sir Thomas R—— being but then newly come to Age, did at his desire, (to engage his Tenants the more effectually to the study and practice of Religion) call together their Servants and Children every Lord's-day, after the Afternoon Sermon, and himself Catechiz'd them. This I have often observ'd with great Satisfaction, and as I am sure the mention of it is no dishonour to his Quality or Tears; so I wish that so memorable an Example of early Zeal for Piety, may draw others to an Imitation of it. Such familiar Instructions would be more readily and thankfully embrac'd by their Inferiours, from those on whom their Secular Interest depends, and whom they are sure nothing but compassionate Charity to their Souls, can prompt to so much condescension. But to return to Mr. Trench's Diary.]

Glanstenb. May 24. 1680.

I had

I had been *Abus'd, Censured*, and *Slander'd*, Faithfulness and Plain-dealing had *hard returns*: But my Duty was comfortable, though against the stream; I had Witnesses of my Integrity *above and within*, and in the confidence thereof was plain and free with the *injurious Party*, to whom I still return'd *Good for Evil, Prayers, and Services* for many and cruel *Wrongs*. The *Guilty* at length express'd a great and sorrowful sense of what was past, asking God forgiveness, and his unworthy *Servant*, and promis'd what had flown out in *Passion* against *Truth*, should be rectified, and my Innocence clear'd. *I was still praising God who enabled me to do my Duty, against such cutting Provocations, and gave me so much kindness, where I less expected it.*

Glast. Jan. 1. 1681.

Thankful acknowledgments of continued Goodness to me and mine, especially for any Sincerity and Diligence in encreasing my own and others Knowledge, Love, and Obedience; Breathings after more and more Holiness,

liness, *That by any means I might be more like my Heavenly Father, more faithful in endeavouring his Glory, and the good of men, and more happy in success.*

Prayers for constant Assistance were quickned by the sudden sinking and dying of an old Acquaintance, Mr. S-- who was commonly very chearful, full of comfortable confident Expressions of Resignation to and trust in God, and of unconcernedness for and elevation above lower temporal matters: Yet on the Death of a Friend and Wife, all fail'd, and he soon sunk and died. *What need to please and seek to God continually, that he may keep us strong in himself and the power of his might.*

Glast. July 10. 1682.

I comply'd to stay at Glast. though solicited by other Friends to be nearer them, with hearty Prayers to be more laborious and successful for their good, particularly Sir Th's., whom I had great reason to love. I had comfortable hopes of my own Sincerity, but not without trouble for my sluggishness and wandering Thoughts. I reflected

reflected on the prime of my Health and Briskness, not improv'd as became me for God, acknowledging it just I should not be honour'd to do him any considerable Service, and begg'd pardon and strength of Body and Soul, and good success, *For his infinite unaccountable Mercy and Goodness in our dearest Saviour.*

Glast. May 28. 1683.

I found several Notes of my own Sincerity, and with more confidence: Distractions were my trouble, against which my Prayers were still directed.

I had design'd to receive the Sacrament in *Cranbroke-Church*, not from fear, for which there was then no occasion: but from sense of Duty, and trouble for the neglect thereof. I had been for it, and oft declar'd my Judgment.

But the vehement Aversion and dissuasion of several good Men had kept me from doing it there: But I was at length satisfied I ought not to please them therein, but to obey the Commands of *Christian Unity, Communion,*
and

and *Love*; to perform a Duty, and partake of a Priviledge sadly neglected, and take away that Offence which forbearance would fix before some who mistakingly cry out against Offence, when through their own Faults displeas'd.

My Body had continued very crazy, Lungs sensibly heated and swell'd by the *Catarrh*, notwithstanding many means: but God sent me to *London*, made my Friends urge me to better advice, and blest what was prescrib'd, especially Milk variously prepar'd and mixt, with quick and strange success. Wishes were for an *Heart more drawn and warm'd by Divine Goodness and Love*.

My Work at *Glastenbury* drawing to an end, my Conscience witness'd that I had endeavour'd to promote the *Essentials of Religion*, not our *unhappy Differences*, with as little appearance of *Schism* or *Faction* as I could.

Brenchley, Nov. 20. 1684.

Our 6th Son was Baptiz'd and named
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med Thomas, by Mr. Monkton, our Minister at Brenchley: I hop'd he had not only the Token, but the saving benefit of the Covenant, praying he might live, and faithfully embrace it for himself.

Brenchley, July, 5. 1685.

This Day I received the Sacrament, renewing my Covenant with my God, who is my All. I converse little with Men, but enough to see and hear of many lamentable sinful Distempers. Lord make all better, and keep such as profess greater Purity, from impure Heats and Mistakes, and from doing Evil under pretence of Good.

July 21.

I endeavoured as I ought to be affected with the Sins and Sufferings of so many.

My Thoughts have been frequently of God, and my Discourses with several as I had opportunity: I hope they would have been better, if less disturb'd by bodily indisposition, which still clouds my Head. O for a better Head and Heart to glorifie my

good

good God and Saviour, in doing and suffering whatever pleaseth him.

Brenchly, Octob. 7. 1685.

Being entred into the 43^d. Year of my Life, I reflected on my carriage towards God and Man, what I had been and done in the World; and what grounds I had to hope for a better: The Result whereof I write for future use, I hope without partiality. *God grant I may yet write better.*

I am unfeignedly willing to know the worst of my self; I think I have good ground to hope I have found the benefit of an early and sincere Dedication to God by my good Parents, and of their careful Education and frequent Prayers, and the many other Spiritual Advantages I enjoy'd.

I am pretty well assur'd that I have chosen God for my *Portion, Rest, and Happiness*; and that I prefer not the Profits, Pleasures, and Honours of this World, before him. I desire no more thereof than is needful for his Service, heartily desiring and seeking *first the Kingdom of God and his Righteousness,*

and expecting other things in due subordination.

I have, I hope, heartily, humbly, and thankfully accepted *the Lord Christ*, as offered in the Gospel to be my Saviour on his own terms, to save me from my Sins, to sanctifie me by his *Word and Spirit*, to rule me by his Laws, and so to justifie and save me from Guilt and Punishment for ever.

I have been and am greatly troubled that I did not earlier return unto God : The Sins of my Youth and my Relapses since, are the grief of my Soul, which I would wash away, if possible, with my own blood : It cuts my Heart that I forsook them no sooner, and that my following Life hath not been more fruitful. Yet I hope, I have been and am sincere, keeping my self through Grace, from my own Iniquity, and living in the practice of the contrary Duties.

I am heartily willing to comply with God in all things, and to live in the daily practice of all those holy, heavenly, spiritual Duties of Heart and Life, which my God requires : I

am

am very sorry that I perform them no better : and yet I hope I am not defil'd with great or reigning Sin, but am prevailingly *his faithful Servant.*

I long for nothing more than, nothing so much as more Fixedness of Mind on God, more Constancy, Cheerfulness, and Success in his blessed Service.

I unfeignedly desire, and, through Divine Assistance, resolve to persevere and grow still better, notwithstanding all Difficulties, and against all Temptations, to think of and act according to *Matth. 10. 37, 38, &c.* and *Luke 14. 26. 33.* That whatever it cost, I will so run, that I may obtain the Crown, forgetting those things that are behind, and pressing forward towards the mark for the price of our high calling of God in Christ Jesus. But thou, O Lord, forsake not me, that I forsake not thee.

I am in love with that Love which our Lord set us such an Example of, and made the distinguishing Character of his Disciples. My Charity, I think, is large and extensive, accord-

ing to his Will ; but especially I have lov'd and do love all good Men as such prevailingly ; They are to me *the Excellent of the earth, in whom, (as to Men) is all my delight.* The *Divine Image* affects and draws me where-ever I find it, notwithstanding differences in little Things : And my Love is real and fruitful according to my Ability : My Heart and Hands are open as Objects and Occasions offer.

I have been and am very careful to wrong none, having long since righted those I did.

I have soon forgiven when provok'd ; yea seldom, very seldom retain'd any Grudge against any : I have return'd Good for Evil, where I deserv'd well, and yet suffered much ill ; and where I have deliberately refus'd to comply with any, it was because I thought it my Duty for their good : I have been watchful, Self should not prevail under shadow of being concern'd for God. I have no Enemies whom I do not heartily pray for, and am not ready to do good to. *Praised be God, these Duties of Loving, Giving,*

ving, and forgiving, were not and are not difficult.

I have been affected, and desire to be more with the Condition of the *Church of God*, the Sufferings of so great a part thereof, and especially the Sins that deserv'd them. My Prayers have been and are, That God would Refine and not Destroy; That he would diffuse that Wisdom from above, which is pure and peaceable; That he would revive the power of *Godliness*, humbling the *Guilty* of our *Divisions*, and uniting in *Christian, Catholick Love*.

I have conscientiously considered my Duty to the Magistrate, and accordingly have been careful to obey all his Laws, unless contrary to the Laws of God: And I thought it became me to understand his Will not in the worst, but in the best sense his Words would bear; remembering that an erring Conscience will not clear me if I disobey any lawful Command.

I have been little inquisitive about the Magistrate's Duty, but careful to know my own: My enquiry was not,

Whether he did well to Command, but, whether I might lawfully Obey? Though he impose unnecessary Burdens beyond his Authority, (which is for Publick Good;) yet Compliance may be my Duty from *Humility, Love to Peace*, and that I may not offend, but respect God's Viceregent.

I have consider'd the Veneration due to those in Authority by reason thereof, however they be otherwise defective; and the Subjection that must be ever continued, though the Laws of God forbid Obedience, and accordingly resolved never to partake in *Rebellion*, though for the best *Religion*, and most valuable *Liberties*; but to be still subject *not only for Wrath*, but, *for Conscience-sake*.

I have often frequented the Publick Authoriz'd Assemblies, and joyn'd in the establish'd way. of Worship, not to avoid *Civil* or *Ecclesiastical* Censures, not for any worldly Interest; but from sense of Duty, and a just perswasion, after many Thoughts and Prayers, in which I am still more confirm'd, that I was more oblig'd to do so by the Laws of God, and abundantly

ly warranted by the Example of our Saviour and his Apostles. I have been still more confident, as I consider'd the State and Practice of the Primitive and other Churches, and look'd, I think, impartially into what is oppos'd by Dividers.

Praised be God, I am still well satisfied that I am not involv'd into so much as any consent to Sin. I reflect with comfort on my moderation about small or doubtful matters, and on my warmth against the *Anticristian Spirit* of *Uncharitableness*, *Hatred*, *Rage*, and *Malice*.

I admire God's *Infinite goodness* in the way of *Salvation*, and am greatly troubled that I am no more affected with the amazing *Mercy* and *Benignity* of my *Heavenly Father*, with the stupendous *Charity*, *Condescension*, and *Sufferings* of the *Son*, and with the wonderful *Patience*, *Long-suffering*, and *Kindness* of the *Holy Spirit*. I desire and long to know and love, admire and praise, speak and act more and more to the utmost of my power, for the *Glory* of the *Incomprehensible Trinity*, which hath so condescended to *Save*
such

such an abominable wretched Creature.

I find it most difficult to get and keep an Heavenly Frame without Distraction: I am oft compos'd by worldly Concerns, vex'd by the Sins and Weaknesses of others; and too easily diverted from my Studies, Meditations, and Prayers, by vain, impertinent, unsuitable, and unseasonable Thoughts: I labour and groan under them as my great Burden and Sin, and strive alas too ineffectually against them. What would I give, yea, what would I not give, do, or suffer, that my Soul were fix'd on God; that I could serve him without Distraction? That my Studies, Meditations, and Converse with God in his *Word, Prayer, and Praise*, were more free from wandering, more affectionate, spiritual and heavenly? Yet I'm sure I long and desire to labour more effectually that God may fill and possess my Soul; that his holy enjoying Service, (the perfect Happiness of Heaven) may be more and more begun on Earth. I value and breath after the *Divine Image* as the greatest good,

good, esteeming, and desiring to be rid of Sin as the greatest Evil; and Heaven is therefore most amiable, because there I hope to be wholly freed from Sin, and to serve and enjoy my God and Saviour in sinless Holiness.

O Lord help me to do as I profess, promise, and bind my self; That my Conversation may be more in Heaven: That thy Will may be more done by me on Earth, as 'tis in Heaven! That I may more comfortably hope and long to be in Heaven! And, O remember thy Churches and Children, and the whole World; Let my concern for them all be more according to thy Will, more pure and intense for thy Glory. Amen, for our Lord Jesus sake.

My worldly Circumstances are not without Difficulties and Temptations; considerable Losses I have had, yet continued giving largely to the Poor: My Children dying, I did not think it my Duty to encrease my Estate. I have now Two likely to live, and may have more; so that my Charge rises, when what should maintain it falls. I resolve to cast my Care on
God

God in well-doing, to exercise my self more than ever, *to keep a Conscience void of offence*, impartially to study and do my Duty, and pray continually.

Brenchley, Octob. 23. 1685.

My Practice hath in some measure answer'd my renewed Resolutions; I have employed my time better, pray'd harder, and endeavour'd when call'd abroad to do some good, by good Discourse, when I thought it seasonable, and by making peace. God hath comforted me in the kindness of Friends; His Spirit, I hope, is with me: May I more abundantly find it, as I am call'd to do or suffer, *for my Jesus's sake!*

Brenchley, Feb. 25. 1685.

I hope I continue in God's Service, though alas with many Failings till I was halted to *London* and *Hackney*, the 5th. where I had an happy issue of an Affair, which evidently threatned much trouble and loss: I could not but give somewhat considerable to some that were indeed great Losers.

My

My God, I trust, will remember me for good, and capacitate me to give more.

Thursday, the 18th. *Mr. Samuel Barton*, Fellow of *Corp. Christi Colledge* in *Oxford*, married my Sister *Sarah*; O may they be faithful to God and one another, according to their Duty: May he find a comfortable Opportunity for Publick Service, of which alas I still continue uncapable. I have been lately urg'd, and again consider'd my Scruples (as to the terms of Conformity) but cannot yet see my way: If I labour under involuntary mistakes, God will (I hope) pardon and remove them.

Brenchley, May 1. 1686.

April 26. Our younger Child *Thomas* died at the end of a Convulsion-Fit, about an Hour long, &c. May we more practically believe we must also die, and not cease preparing for it, till we come to desire it, and live in the constant joyful expectation of Eternity: We are many ways shamefully faulty that we do not: *Pardon*
and

and help us for thy Mercies sake. Amen.

Brenchley, May 29. 1686.

On the 23^d. I solemnly remembered my Saviour's Passion, and renewed my Covenant with God thorow him; My Prayers and Vows were principally for encrease of Holiness in Heart and life. God graciously made use of a mean Affliction, (as others count it) to quicken both the Day following; so that the past Week my Watch hath been more constant, my Recollections more frequent, at least every Evening: And I find to my comfort my Converse both with God and Man, hath been in some good measure, (if I mistake not) according to the Gospel. I have had many Reflections on God's manifold Goodness, many Abhorring of my own sinful Vileness: I desire my Actions, and (as God pleaseth) my Sufferings may be answerable, that I may glorifie him more on Earth, and help others to do so; and become very ready and willing to serve him better in Heaven. Amen, for my Saviour's sake.

June 5.

I praise God, I have liv'd this Week also as the former ; My Soul hath been daily first and last with God : My Thoughts have very frequently return'd unto him, and my Time hath been improv'd with some diligence for his Glory. My Converse with others & in my own family, hath in some measure express'd the sense of those great Things that ought always above all to be minded. My Prayers and Resolves have been and are for constancy and progress. Amen, for my Lord Jesus sake.

June 12.

I hope I am still getting nearer Heaven ; I have continued my Converse with God, and endeavoured to quicken others with my self to his blessed Service. Afflictions are much abated, but not my Fervor. O may Love be an abiding Principle thereof, acting me with Vigour and Constancy for the Glory of God, and the good of all with whom I have to do. Amen, for my Lord Jesus's sake.

June 19. 1686.

Praised

Praised be God, I have endeavoured another Week to speak, and think, and act for him : His Mercies further engage me daily.

July 3.

I have thought oft daily of God and Heaven, and oft pray'd that I might please him better, and be more fit to be with him there : But I have not been so serious and warm, and earnestly desirous of getting and doing good as I was before, and yet I was last *Lord's-day* at the *Sacrament* : I hope God knows that I desire nothing in comparison with Holiness, that I may be at a greater distance from the Defilements of Sin, and have deeper and more abiding Impressions of his purifying Light and Love, and be more constant and successful in communicating thereof to others. I proceeded not so successfully in my Studies as I would, and I think sometimes have. I hope to pray and strive that I may be and do better. Impertinent Discourses, (the too common bane of Converse) have been my trouble. May I be able to oppose them

them with Christian Prudence, and to perfume every Place and Company with somewhat truly good; *for his sake, who purchas'd and pleads for Grace to help in time of need.*

July 10.

An indisposed Body and several incumbring Diversions have hindred me from serving God as I would; yet I hope my main design has not been wholly neglected.

I was faithful to two Persons in dealing plainly with them about some matters that had occasion'd several to speak evil of 'em. But I was so with abundance of tenderneſs, and therefore cannot but think one of them blame-worthy for the bad return he made. My Conscience bears me witness, I did what I did meerly from sense of Duty, having great reluctances; which only fear of God, and the love he commands to my Fellow-servants, overcame.

July 17.

I endeavoured to serve my good God, of whose kindness I have still more experience; but alas I have wanted that warmth and pleasure I have sometimes had: I long and desire to labour for it more than ever.

July 31.

I want the Aids of the Holy Spirit, because I doubt I do not seek and labour for and with them as I ought: I walk heavily, yet I hope in the right way. O for more Grace, or rather for better improvement of what I have, that I may have more; for Jesus's sake!

Aug. 7. & 14.

To the like purpose.

My Watch has not been so constant, nor my Converse so useful as it should; Less profitable Discourses and Books have taken up too much time: I am not prepared as I would for the Lord's-Day approaching. I need and beg pardon, that I delight no more in the more spiritual heavenly Duties and Studies, and am as desirous,

firous, (O may I be as laborious) to do better ; *for, &c.*

Brenchley, Aug. 31.

I have not been what I would, yet I hope I am in the way to be what I wish, *in Heaven.* O may I be much better on Earth ! To Morrow I design to take a Journey with my Brother, *&c.* O may I be able to reflect with comfort at my return on what I was and did.

Sept. 21.

God's Goodness accompanied me in my Journey, shin'd in Relations Loveliness, and Love, preserv'd my Family, and has brought us together in safety. May all be crown'd with encrease of Holiness and fruitful Gratitude, *&c.*

Octob. 16.

Four Fits of a Tertian Ague had much weaken'd and indispos'd me ; God then took it off, and I seem recovering my former State of Health : I thought of Death with little or no fear, and hope I should have been

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happy

happy if I had died, though now my Reflections are not so comfortable. I have sometimes thought I was beyond what I wrote: but now I am down again. Bodily indisposition dulls me; But why is not my Soul more vigorous? Had I comply'd with the Holy Spirit, and convers'd with God as I ought, I might have had more of his comforting, strengthening Influences and helps. I desire to qualify my self for them by a far better improvement of all Aids vouchsaf'd. *Help, heavenly Father, for thy Son's sake, Amen.*

Nov. 8.

Our Seventh Son was Baptiz'd and Nam'd *Edmund*; May we and ours be still more our God's, agnizing his Supreme Right, and living more in the lively sense and active acknowledgments thereof. *Amen; for, &c.*

Decemb. 11.

My God has continued to engage me by his kindness to my whole Self and ours, and to our Relations who are so pleasant and useful to us. I have

have proceeded in my course of Duty, but alas too heavily without such Diligence, Life, and Chearfulness, as become so excellent a Service. I desire to be what I wish, and to endeavour with all my might: When shall I write that I am and do so? Lord, help me to help my self! and suffer me not to forfeit the Aids thou vouchsafest. May I improve 'em all with greater watchfulness, alacrity, and success! And may I do my utmost for all that I am concern'd to help; for, &c.

Decem. 31.

The 25th I remembred my Saviour, and renew'd my Covenant at the Holy Table, and before and after have taken some pains in his Service, sincerely (I hope) desiring and endeavouring to please him my self, and to help others to joyn with, yea, exceed me. May I still do better, and in the revolutions of Time, think more of, and prepare better for Eternity. *Amen; for, &c.*

Brenchley, Jan. 29. 1687.

I hope I have been crawling upwards, though somewhat unevenly, and attempted to do good as I had occasions to converse with Men, and prepar'd my self, (at least sometimes) for Visits, that they might be useful and not, as alas, too often lost in Impertinences. Many come and partake of what I customarily do in my Family on the *Lord's Days*, after publick Service. I may not exclude 'em though uninvited. I hope, and pray, and endeavour, that God may honour me to do their Souls some lasting good. I am sensible of God's goodness as to my private Concerns and publick Circumstances, and desire Heart and Life may be answerable; *for my Saviour's sake. Amen.*

I have been also disturb'd with the Extreams of some censorious Dividers; I have no Enmity against the Men, but can by no means approve their ways, nor concur as I am desir'd with 'em.

Apr. 25. 1687.

I have been doing my Duty, to the wearying and wasting of my flesh, I have

have been twice feasted by my Lord at his Table, I hope not without some advantage.

May 16.

The different Opinions, and especially the very indecent heats of good Men, to which the present liberty gave vent, were no small disturbance to me. And,

July 2.

I desire to lay to heart the Condition of the Church of God; the woful neglects of Christian Love in all Parties, and the strange furious Heats that prey on the vital fervour of Religion, provoke God, and threaten destruction. *Pity and help, O Lord; for vain is the help of man.*

July 20.

[*Speaking of a very deep and cutting Affliction that had often return'd.*] I am far from entertaining hard thoughts of God; I heartily submit to his Sovereign Pleasure: I acknowledge his Justice might be far severer; and I am sensible of abundance of Mercy,

and that I want Thankfulness, which I often beg of him. I'm still more confirm'd in the ways of Love that I have chosen, and abhor Love-killing Principles and Practices in all Parties.

Octob. 6.

Ending the 44th Year of my earthly Pilgrimage, I review'd what I wrote, *Octob. 7. 1685.* and found my Apprehensions of my own Condition much the same. I have continued taking pains in my Studies for the Service of Souls, to the wearying if not wasting of the Flesh; yet my Spirit hath not attain'd the frame I wish: impertinent Thoughts, wandring Imaginations, inordinate Affections, are my great and culpable Troubles. When shall I find and be able to write better! God grant that I may, whatever I suffer for't.

Decemb. 31.

I have been much perplexed between repeated Messages from *Hackney*, and others as unexpected from *Ashford*; and such Considerations as Reason and Religion suggest about
our

our designed remove; I was very faulty in suffering 'em to hinder in such a measure my Converse with God, and my Comfort, Peace, and Joy therein; that a Sacramental Communion 25th, afforded so little sweetness and benefit, that I receiv'd no more from the infinite Fountain, ascended no higher towards him, and had not much larger Communications from him. O Lord, forgive and help, that my better Obedience and farther participation of a Godlike nature, may praise thine infinite Benignity, and fill my Mouth and Heart with a warmer sense of all thy Favours, and with more suitable Expressions: Especially I pray that my Thoughts may be contented, and Labours fastened to present Duty; that without needless projecting for the future, I may do what appears necessary now. Let the Year that's now to begin, be better improved than any past: Let me live as apprehending I may die before it ends; that if I should survive it, I may reflect how I fill'd it with God's fruitful Service, and rejoyce in hope, that at length Time will be ended,

ended, and therewith the too too many failings of my Duty and Comfort. *Amen; for my dear Saviour's sake.*

Troubles without, and especially Failings within, have much indispos'd me for Duty and the Sweets thereof: yet when lately ill, I had no great fears, but could think with calmness of a future state, and hope I shall prepare better for it, and for my Afflictions that may befall me in my passage.

March 31. 1688.

I hope I have not departed from God, though I fear I have got but little nearer to him: I have persevered with some painfulness in my Studies, and endeavour'd to embrace Opportunities of doing good according to the Abilities I have acquir'd, and as seem'd consistent with that regard that should always be had to the great Things of Christianity, and the furthering thereof in the ways of Love and Peace. Such has been my Aim in my frequent Thoughts and Attempts to leave this place.

Apr. 28.

I have

I have continu'd studying, praying, instructing my Family and others, but with many distractions, not only from our unsettled Condition, but likewise from other Accidents and Circumstances which occasion trouble, and threaten loss : I lament that I am so much affected by 'em, and that the greater concerns of Eternity, (the sense whereof should have been more awaken'd and strengthened by the solemn remembrance of my Lord and Saviour at his Holy Table, the 15th and 22d.) do not more effectually divert my Thoughts and raise my Mind. Lord, pity, pardon, and help : Direct yet where I may serve thee better, and do more good than ever. Make me especially useful to my Children as they grow capable of learning and loving their Duty, that I may have more of the pleasure that I most desire, see more of thy restored Image in others, and feel it in my self. And O remember thy Churches, particularly in these Nations ; Guide and prosper in the ways of Holiness and Peace, that walking in the fear of the Lord, and in the comfort of the Holy Ghost,

Ghost, they may be edified and multiplied. Amen ; for, &c.

I have been afflicted, but I have been also sustain'd, and I hope rais'd to a more abiding warmth and watchfulness in God's blessed Service. Hitherto he hath helped me in all troubles ; I will still trust him, and endeavour my Carriage may prove that my Trust is not presumption. I have been affected with others Sufferings and our common danger. May my Prayers and Labours be still more vigorous, and my Praises also for all his Goodness.

July 2.

I have endeavour'd to discern the mind of God in those Afflictions wherewith he has pleas'd to follow me ; I have search'd my Heart and review'd my Actions. I still see cause to wish that I had more readily embrac'd all Opportunities of doing good, and more effectually improv'd them. My Faults towards God have been Defects in Affection and Devotion, in Resignation and Dependence, &c. for which Yesterday I begg'd pardon,

pardon, when I commemorated his Death, who purchas'd pardon for the Penitent ; and I as earnestly petitioned for those more powerful Assistances, that may more effectually determine me to all my Duty, and enable me to delight in it.

To Morrow I may see my Mother, Brother, &c. O may our Converse be still more holy and useful, that we may have stronger hopes of meeting in Glory. *Amen ; for, &c.*

July 25.

Yesterday I return'd from *Hackney*, having had a pleasant Converse with my Mother, Brother, and other dear Relations and Friends, and our pleasure was not, I hope, without some profit, though not so much as I hop'd. Growing Wickedness and approaching Sufferings we could too easily discern, and were in some measure affected with. We desire, and O may we strive more effectually to know and do our Duty how difficult soever ; and Lord, pity, pardon, help and increase thy People, and prepare us for thy

thy blessed Will in all things; for our Lord Jesus's sake. Amen.

Aug. 6.

The 3d. my Mother came to us, and we may be longer together than we are like to be again on Earth. May our Discourses speak our sense hereof, and further our preparation for that blessed state, where parting of Friends will be no trouble.

Sept. 26.

I Yesterday assisted at the Fast in *Horsmonden*, and being indispos'd in Body, and having too many Distractions in my Mind, I fear lest I spake unadvisedly in Prayer; and yet my Head is so disturb'd, that I cannot recollect in what words I express my self. I have begg'd pardon of God, and the prevention or removal of offence, if any were taken, and resolv'd as Opportunities offer'd to be better prepar'd, as God shall enable by Prayer and Meditation. I am even forc'd to remove to *Cranbroke*, from which yet I cannot but be averse, particularly for fear of discord with———.

Lord,

Lord, direct us not to neglect Holiness for Peace, nor yet to violate Peace through mistakes about Holiness. *Amen; for, &c.*

Octob. 11. 1688.

Last Week we remov'd from *Brenchley* to *Cranbroke*: Praised be God I came away desir'd at both Places. I had the blessing of the Poor I left, and the thanks of the publick Minister, for furthering his Work, and promoting Union among his People. Lord, make me more useful here, direct in Difficulties, support under Afflictions, and enable in all to honour thy Majesty, and effectually to promote the Salvation of others with my own. *Amen; for, &c.*

Nov. 29.

[*He largely relates what past between him and Mr. B. the Minister at Cranbroke, to whom he offer'd to Preach once a Day gratis, and read Common-Prayer in the Afternoon: (So desirous was he of any Opportunity of Service in the publick Churches.) But the Offer being refus'd, on reasons there mention'd, he adds;*]

adds ;] I then told him, I must Preach once a Day at home, that I might not be useless, and that I might do good to some who would not hear him, or Mr. W.

[*On the other hand he refus'd to countenance a N. C. Minister there, as on other accounts ; so principally for his binding his People against all Communion with the establish'd Parish-Churches.*]

About this time as he was passing the Yard, to take Horse at a Neighbour's House, whom he had been to visit, his Foot slipt, and occasioned a slight scratch on the Skin of his Leg : He was not at first apprehensive of any danger, and though he rode home, which was seven Miles, immediately upon it, and walked the next Day at least four more, his Leg did not at all complain: But soon after taking cold, and his Body being always infirm, this slight hurt was irritated and inflam'd to that degree, that he was forc'd to call in the help of able Chirurgeons. But, alas, it defeated all their Skill, for it mortified so often, and affected so many other parts, that what with the pain it brought, and the troublesome and grievous Incisions and Operations it obliged

liged him to, after it had first prostrated his strength, and emaciated his Body; at length it extinguish'd that life, from which we might have hoped for so many great and good things, if it had pleased God to continue it. His patience and submission was all the while most admirable and exemplary.

Being almost worn out with the *Miseries* which the frequent Operations of the Chirurgeons put him to: He wrote these as the last words in his Diary, with a very weak and trembling hand, as the Writing and Letters too evidently shew.

Cranbroke, Feb. 19. 1689.

I have been above two Months under the Chirurgeon's hands for a sore Leg and Thigh. Pains have been sometimes very great; Relapses from Fevers, &c. several; Apprehensions of Death frequent: I have not, I think, been impatient; I have been without anxious Thoughts of Eternity; and willing, if God pleas'd, to leave my Body, but fixedly desirous not to continue in it, unless I be and do the better for this Affliction. Twice as

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my

my ill Circumstances permitted, view'd the Account of my self, *Oct.* 1685. and still hope it is not false.

Of all Men, I could think only of Mr.—, betwixt whom and my self there was any unkindness, but I think none sinful on my part. I was advis'd against meddling with him on that Subject, because I could not see it was my Duty, and it might do more harm than good.

Lord, pity me in my wearisom Condition, help me according to thy great Goodness; Refine me for thy better Service on Earth, or perfect in Heaven.

Of his Carriage under his tedious and languishing Pains, the following Character gives a brief Account: to which I shall only add, That his Patience, (a Grace that Heaven gives us no occasion to exercise,) having had its perfect work on Earth, especially under an Affliction of so long continuance: He was (happily as to himself) dismiss'd from his Labours and Sorrows, and entered into his everlasting Rest, March 30. 1685.

To this Account of his Life given from his own *Breviate*; it may not be amiss to annex the Character given of him by Mr. *Ch* — that Preach'd his *Funeral Sermon*.

I know the usual Flattery of *Funeral Orations*, and the ill use that is sometimes made of them, when the Person is of no extraordinary worth to deserve them. But very excellent Persons, whose Lives have been very bright and exemplary, should not fall without being taken notice of. And as 'tis a piece of Justice to the Dead, so of useful Charity to the Living to commemorate their Remarkable Virtues and Graces, that Survivors may be perswaded and encourag'd to *Go and Do likewise*. And such was this great Man. I am indeed on many accounts unfit to give a just Character of him: As by reason of mine own green Years; so also because I had not the happiness to be acquainted with him till the last seven Years of his life. But I shall say nothing of him, but either on my own Observation, or from that short *Breviate* of his

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Life,

good. He was as willing to instruct poor Cottagers in the way to the Kingdom, as those of an higher rank and degree. He perfum'd every place where he came with his favoury Speeches and heavenly Discourse: His Words dropt as the Dew, and distill'd as the Rain; And his Heart was fill'd with such a sense of Divine Love, that the holy Breathings of it flow'd forth among all with whom he convers'd.

Thus he was in his Ministerial Capacity. And his Life and Actions were answerable to his Doctrine and Discourses.

I need not say how pleasant a Relative he was, how dutiful as a Son, how indulgent as a Husband, how prudent and affectionate as a Father. Nor need any Man tell me how pleasant and faithful he was in his Friendship. He had all the ingenuity and endearing Obligingness that belongs to such a Relation. He had in himself those four Characters in eminent degrees, which he was often wont to say he wish'd for in a real Friend; *Piety, good Nature, Fidelity in Admonitions,*

missions and Reproofs, and a Readiness to Communicate Notions and Experiences, for the encreasing holy Light and Heat.

I must pass over many Things worthy to be remembred, and shall only mention some particular Vertues and Graces, which were the peculiar Ornaments of his Life.

He gave remarkable Instances of his Piety and Devotedness to God, by his constancy and frequency in Devotion. He took all occasions for Prayer by himself and with others, was habitually prepar'd for this sweet and profitable Exercise of Religion. Few ever comply'd more with the Scriptural Command of *Praying always, and without ceasing*: This holy Incense was always prepar'd for the Altar, though the sweet perfume was not always ascending to Heaven. He observ'd the Lord's Day with a religious strictness, keeping it as a holy Rest to God in the publick and private Exercises of Worship, with as little diversion as possible.

He diligently instructed his Inferiours, by Catechizing and serious Exhortations. He exprest a warm Zeal

against Sin where-ever he found it; and his prudent, calm, and seasonable Reproofs were greatly enforc'd by the blamelessness of his own Example. In such Instances his Piety shone in a bright attractive Light.

His Meekness and Moderation towards those that differ'd from him, deserves next to be remembred. Tho' none was more fervently zealous about the great *Substantials* of Religion; yet none were more cool and temperate about those *circumstantial Differences* that have occasion'd such unhappy Breaches among us. He abhor'd all censorious Heats, and I never knew him more heartily angry against any, than against the Broachers of narrow love-killing Principles, of what Party or Perswasion soever. He was zealous for Peace and Love, as well as good Works; of a truly healing and catholick Spirit. He was himself dissatisfied with some Terms of Ministerial Conformity: But yet he encourag'd faithful Parochial Ministers with his ordinary Presence and Communion, and never censured those that were satisfied in what he scrupled,

pled, but kept up an entire Friendship with many of very eminent note to the very last. *Nunquam de dogmatibus Christus differuit, sed sæpe, & ubique, imo semper de vivendi sinceritate*; was a Sentence often in his Mouth and upon his Heart, written in the first Leaf of his *Breviate*, and (as I remember) of his *common Preaching Bible*. If Men fear'd God and wrought Righteousness, he lov'd them heartily, however different in Judgment about Matters less necessary and important.

His Humility was also very remarkable; He was cloath'd with it as with a Livery and honourable Badge to discover his Relation to his humble condescending Saviour, as I remember he us'd to interpret that place, *1 Pet. 5. 5*. Though he was justly esteem'd by those that knew him as an Oracle of Learning that had not many Superiours; yet had he low undervaluing, (not to say injurious) Thoughts of himself. 'Twas this indeed that has prov'd an unhappiness to the Church of God, his Humility having stifled many excellent Discourses that might have been of publick use, and made him

him too willing to confine his Life and Labours to an obscure Corner.

His Charity was very singular and exemplary: He devoted the 10th, and for many Years the 7th part of his Estate to Charitable Uses; Neither did he stint himself to, but often exceeded even these large proportions. He was peculiarly prudent in managing his Alms to the best advantage; endeavour'd at the same time to save the Bodies and Souls of Men too, by the same act to supply their temporal Wants, and promote their spiritual Welfare. How often have I known him visit the Poor, examine their Provisions, and deal out his Bounty with a free and liberal Hand. And still he mingled good Counsel with all his Alms, and affectionately perswaded to serious Piety, which had often a very commanding abiding Influence. He spent much pains and cost in instructing poor Children in the Principles of Religion, in giving Bibles and other good Books, exacting a diligent perusal, and frequently calling them to an account of their Proficiency. He had many other secret ways

ways of Charity, (as largely appears by his private Accounts,) for which he courted not the Applause of Men, but is now rewarded by his heavenly Father.

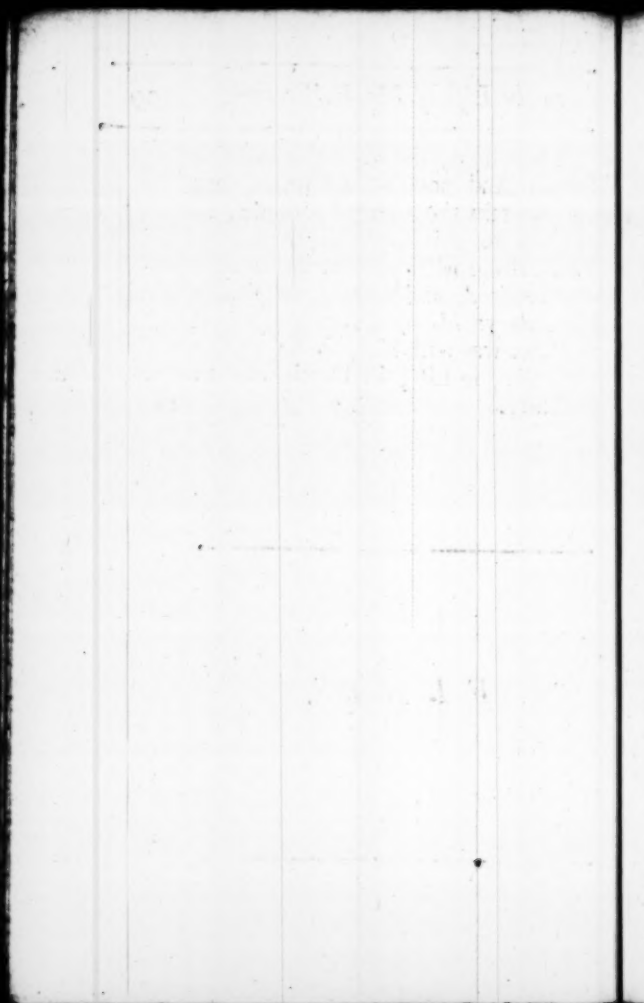
I shall only farther mention his Patience and entire Resignation to the Will of God. For some Years before his Death, God visited him with very fore Afflictions of different natures : But he bore them all with a great sense of his Fathers hand, and did not charge his Providence foolishly. His last Sickness was occasion'd by a fall, which caus'd a small Wound, (or rather Scratch) in his Leg, neglected by himself at first, but meeting with an infirm distemper'd Body, at last prov'd dangerous and destructive. But yet under all the excessive Tortures of his Pain, and frequent lancing of the Chirurgeons, he still express'd great Patience ; and when at any time the extremity of his pain forc'd him to cry out, he check'd himself, expressing his fears of dishonouring God by impatience, and blest his heavenly Father that worse was not inflicted. Nor did he by peevishness
disquiet

disquiet those about him, but was thankful to every one that did any necessary Offices for him, was pleas'd with every thing that was done, readily condescended to every Proposal and Advice of the Physicians. He Preach'd in his Chair and in his Bed: affectionately exhorted all that attended on him, to the serious practice of Religion, and suited his Counsels to the particular Circumstances, (as far as he knew them) of all that visited him. He died with comfortable hopes of Happiness, and often told me from the very beginning of his Sickness, that he had no tormenting fears of Death: That though he could have wish'd he had been more watchful and useful, yet he hop'd he had been sincere, and trusted that for Christ's sake all his Sins were forgiven. That though he had not Raptures and Transports, yet he had a constant peaceful Calm which continued to the last moment of his Life. And for some Weeks, before he died, he longed to be dissolved, and earnestly desir'd, if God saw good, that he might be with Christ.

Thus

Thus liv'd, thus dy'd this eminent Saint : And now what remains, but that we take the Apostle's Counsel, as apply'd to this Occasion, *Phil. 4. 9.* *Those things which ye have both learn'd and receiv'd, and heard, and seen in him, do ye likewise ;* And as the God of Peace was with him, so he will be with you, in Life, in Death, and to Eternity.

F I N I S.



Books Printed for Thomas Parkhurst, and Jonathan Robinson.

THere is lately publish'd, A compleat History of the Acts, Decisions, Decrees, and Canons, of those Famous National Councils of the Reformed Churches in *France*. Wherein are contained, 1. A most faithful and impartial account of the Rise, Growth, Perfection, and Decay of the Reformation in that Kingdom, with its fatal *Catastrophe* upon the Revocation of the *Edit* of *Nants*, in the Year 1685. 2. The Confession of Faith and Discipline of those Churches. 3. A Collection of Speeches, Letters, Sacred Politicks, Cases of Conscience, and Controversies in Divinity; determined and resolved by those grave Assemblies. 4. Many excellent Expedients for preventing and healing Schisms in the Churches, and for re-uniting the dismembred Body of divided Protestants. 5. The Laws, Government, and Maintenance of their Colledges, Universities and Ministers, together with their
Exercise

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